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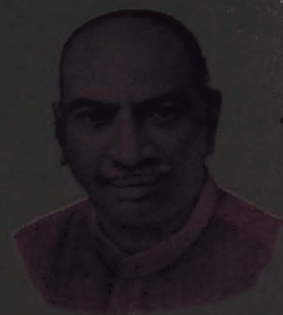


MADURAI KAMARAJ UNIVERSITY

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Diploma in Astrology

Paper-I Fundamental Principles of Astrology



2116

DIRECTORATE OF

DISTANCE EDUCATION

DIPLOMA IN ASTROLOGY

PAPER - I

**FUNDAMENTAL PRINCIPLES OF
ASTROLOGY**

MADURAI KAMARAJ UNIVERSITY
Madurai - 625 021.

DIPLOMA IN ASTROLOGY

PAPER – I

FUNDAMENTAL PRINCIPLES OF ASTROLOGY

SYLLABUS

- ◆ History of Astrology
- ◆ Planets and their nature
- ◆ Signs and their nature
- ◆ Constellations and their nature
- ◆ Sixty years, Ayanas, Ritus, months
- ◆ Panchang
 - Panchang and their uses
 - Nature of vara
 - Nature of Thithi
 - Nature of Nakshatra
 - Nature of Yoga
 - Nature of Karana
 - Almanac - Book of Panchang
 - Hora, Gowri Panchang, Rahukal etc.
 - Pancha Pakshi Sastra
 - Vastu Sastra

BOOKS RECOMMENDED

1. Jathakabaranam
2. Brihat Jataka
3. Periya Varusathi Nool (Tamil)
4. Vasthu Vidya
5. Pancha Pakshi Sastra
6. Basic Astronomy for Astrologers
7. Panchanga (Almanac)
8. Nakshatra Chinthamani (Tamil)
9. Nakshatra (Constellation) Based Prediction
10. Indian Astrology
11. Fundamentals of Astrology
12. Astrology for Beginners.

PAPER - I
FUNDAMENTAL PRINCIPLES OF ASTROLOGY
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FUNDAMENTAL PRINCIPLES OF ASTROLOGY

LESSONS COMPILED BY : SUPERVISED BY :

T.S. BALAKUMAR

Astrologer,
Madurai - 1.

K.R. SUBRAMANIAN

Faculty of Astrology,
Directorate of Distance Education,
Madurai Kamaraj University.

DIPLOMA IN ASTROLOGY

Dear Student,

It gives us immense pleasure in welcoming you to the DIPLOMA IN ASTROLOGY course through Distance Education While extending our warm welcome we also take this opportunity to wish you a bright future.

You are expected to take the university examination at the end of the year May / December consisting of three papers as given below. Each paper carries 100 marks with 3 hours duration.

1. Fundamental Principles of Astrology.
2. Casting of Horoscope
3. Prediction of Horoscope

Learning Astrology through correspondence course is not so easy. We try to elucidate the principles involved in different chapters with carefully selected illustrations. Astrology is a Divine Science which requires learning, writing, practice and constant practice. Moreover, as you are going to face the Diploma examination, hence, a sound and deep knowledge of the subject is essential for your career. Constant practice, regular and systematic preparation alone will give you confidence to face the university examination.

In this lesson we have also provided the prescribed syllabus, list of reference books, scheme of lessons and university model question paper for your guidance. We wish you bright and prosperous future.

DIRECTOR

Directorate of Distance Education

LESSON – 1

HISTORY OF ASTROLOGY

The origin and history of Indian Astrology is very ancient, it pertains to a period much earlier than those of the Greek philosophers and astronomers. People had depth of knowledge, accurate mathematical calculations, a system of observations (but there were no telescopes etc). But, after political subjugation of India, the result was burning of libraries and suppression of intellectual research. Hence, India lagged behind in experimental observation especially during the last few centuries.

In Adi Ramayana by Valmiki (contemporary of Rama's era), Dasaratha talks of starting of his Rahu maraka dasha. He was therefore interested in the need of coronation of a successor for him. Then Rajaguru vashishtha (Kula Purohit) fixed Pushyami nakshatra as muhurta for coronation to take place for Sri Rama; Since Rama's birth was mentioned as having taken place in Punarvasu Nakshatra in Karkataka (cancer) lagna, Pushyami was considered auspicious being second from birth nakshatra. Again, Rama-Ravana (war) Yuddha was initiated on amavasya (considered good for starting a war) which ended on the 10th day of shukla Paksha with Ravana Vadha, (death) Even till today, navaratri and Vijaya dashami are celebrated starting from a particular amavasya.

Again in Mahabharata, war was stipulated to start from amavasya. Krishna was described to have performed Pitritarpan, a day earlier than starting of war.

We have the age-old tradition of astronomy and based on that astrology. The two went hand in glove. It was difficult to Visualise an astrologer who was not an astronomer and vice versa. The two sciences were linked like body and soul. In Bhagawat Gita, Purana, the complete position of planets at the time of Lord Krishna's birth is given. In Mahabharata, Bhishma Pitamaha, the great grand sire of Kauravas and Pandavas, who had fallen in the battle field, pierced with arrows shot by Arjuna, would not die till the Sun becomes auspicious by being towards the north, uttarayana (i.e. after winter solstice)

All these incidents are ample proof of existence of the deep study of the two divine sciences of astronomy and astrology, under jyotish shastra, the science dealing with jyoties, the lights, (lit planets and heavenly bodies), even in ancient days.

In the ancient times, all shastras used to be studied intensively in ashramas of great gurus, rishis devoted to learning, who practiced yogas and did research. The guru used to teach in depth and the learning process was usually extended over decades. The truths

were committed to heart and memory through sutras and aphorisms which were like condensed knowledge. There was no printing process. Granthas were written in hand on natural material (leaves etc.) Hence we do not have any books of ancient times. Nevertheless, knowledge has passed to us through scholars over the ages.

Now what are the various source of shastras - astronomy and the scholars. Surya Siddhanta is one of the oldest Siddhantas on the subject which has come down to us from ages. Even Varahimihira wrote a commentary on Surya Siddhanta. Regarding the age of Varahimihira, some fixed it as (AD550) varahimihira also mentions in his Pancha Siddhantika Arya Bhatta, (AD 499). But some associate Varahimihira to the court of Vikramaditya of Ujjain. However, everyone knows that Vikrami samvat starts from BC 57 (while saka era starts from AD 78).

Most of the Indian astronomical works are claimed as divine revelations to various sages. Some of these Siddhantas are mentioned below:

1. Surya Siddhanta
2. Paitamaha Siddhanta
3. Vyasa Siddhanta
4. Vashishtha Siddhanta
5. Atri Siddhanta
6. Parashara Siddhanta
7. Kashyapa Siddhanta
8. Narada Siddhanta
9. Garga Siddhanta
10. Marichi Siddhanta
11. Manu Siddhanta
12. Angirasa Siddhanta
13. Lomasa Siddhanta
14. Paulisa Siddhanta
15. Chyavana Siddhanta
16. Yavana Siddhanta
17. Bhirgu Siddhanta
18. Saunaka Siddhanta

INTRODUCTION

Meaning of Astrology, its various parts, their relativity etc. will be made crystal clear in this lesson. The student will get a clear picture of the Astrology. The difference between the meaning of Astrology in general use and the meaning of Astrology in accordance with its various parts are explained here under.

In the regular course of life we commonly come across the word astrology. Every important event in the human life is dealt only with Astrology.

For Example: Starting House construction, house dedication, marriage, birth, various auspicious events, ceremonies etc. are performed in consultation with an astrologer. A detailed study on various aspects of this science enables us to know the usage in various occasions. Hence the knowledge or a study of this science is very essential.

DEFINITIONS

Astro means light, star, eye, sun the light or rays are commonly used synonyms. Since olden days or time immemorial the sun, moon, stars, planets etc. were recognised as sources of light and of enjoyment. The effect of the rays of such bodies on various living beings, regular seasonal climatic conditions, relation of these to the human life are all causes for the innovation of this science is Astro Science / Astrology. The knowledge of Direction, place and time is only due to the sun, moon, stars etc. the ancient man was well acquainted with this knowledge.

Initially the thought in human mind generated only due to Astrology. Initially the observation of stars in the open sky, identifying them, their structure were treated as Astrology.

The word Nakshatra Darsa in Yajurveda was used as a synonym to the word Astrologer. The word Nakshatra Vidya used in Chandogyanishad refers to Astrology. Vedas ordered for yagnas (the sacrifice of time to do / perform) Such yagna is only denoted by jyothisha / Astrology). And only Astrology can define the time for performing such yagna. So only Astrology becomes a part of vedangas. "Jyothisham Suryadi Grahanam bodhakam Sastram" which means that Astrology educates on sun & other planets. If it is opined that Astrology deals with planetary movements than the details of planet movement dealt in Sidhanta Bhasya can only be determined astrology. If at all it is opined that the

effect of planet is only Astrology then only the “Phalita Bhaga” (Results Part) will be Astrology. It would be precise that Astrology deals with the movements of planets their aspects & results. Besides explaining the various planets including sun, Moon, stars etc their structure, nature the impact of their rays aspects on the nature & the living beings. The total activity of the human beings is fully depending on the sunrise, sunset, moon rise & the full moon & waning moon & the stars etc. etc,

One is afraid of darkness whereas light gives him enjoyment. To express our enjoyment or pleasure we lit candles. So also man started observing the nature slowly. The complete vision of moon or complete disappearance of moon the relative period frequency in the occurrence of both the events developed anxiety to probe into their nature of into the details of this movements. He could analyse the relativity in the chances occurring in nature to that of planetary movements. He started predicting the changes in the nature. He could realize that the sun, moon and other planets are playing vital roles. He started deriving principles the constant study on them with the mankind. Great curiosity, deep observation, providing thought, experiments, tests etc., etc.

1. Knowledge of date, time and place.
2. Identification of the stars.
3. Identification of the structure and movement of planets.
4. Identifying the effects of planets.

All the above slowly came into existence in synonym to the word Astrology. Barring on the above factors the prediction were made for the future events which was referred as Astrology. The elements like Palmistry, Horary, Omens, Numerology etc. which are used to predict the future events are all treated as parts of Astrology beeping all the earlier notation arise Astrology in to-days life is referred to only as the prediction.

DIVISIONS OF ASTROLOGY

There are number of aspects in Astrology which can only be understanding by a detailed analytical study.

Broadly Astrology is divided into two parts. Siddha Bhaga dealings with planetary movements, and effects of planets on living beings the phala Bhaga / predictive part.

Arithmetic Astrology : 1. Siddhanta
 2. Tantra
 3. Karana

Predictive Astrology : 1. Hora
 2. Muhurtha (Electional)
 3. Tajaka
 4. Prasna (Horary)
 5. Medini (Mundane)
 6. Samhita

According to Narada Samhita Astrology is a combination of the three Skandhas namely Siddhanta, Samhita and Hora Skandhas, later the five parts or pancha Skandhas. Namely Siddhanta, Hora, Samhita, Prasna, Sakuna put together formed into Astrology.

INTRODUCTION TO DIVISIONS OF ASTROLOGY

Let us study the nature / structure of the above parts the detailed study of each part will enlighten the coverage of this science.

Arithmetic Aspect is also known as Siddhanta Skandha

This part deals with the division of time periods as Yuga, Mahayuga, solar period, savana period. Lunar period and various time measurements, their uses, the movements of planets like sun etc. the retrograde motion of five planets like mars etc. The planetary movements, the variation in sunrise and sunset depending on the place, Moudha (combustion), the period of planetary movements orbits of each planets, the distance of various planets from earth, particulars e.g. place, time, geometry. The books relating to these aspects in Siddhanta Bhaga helps in writing of panchaga / Ephemeris.

1. Siddhanta literature 2. Tantra 3. Karana

The calculation of planets from the beginning KALPA is called Siddhanta Grantha. The calculation of planets from Kaliyuga is Tantra Granthas. The calculations of planets from the beginning of saka is Karana Granthas. Besides these there are separate books on determination of time, machinery etc. In the siddhanta there are famous books like Surya Siddhanta, Aryabhatiyam, Siddhanta Siromani and the like. The movements of planets are well explained in these books.

PREDICTIVE ASTROLOGY

Varaha Mihira opines that the word Hora is formed from the word Ahoratra from which the first and last letters are deleted and the Hora is left behind. It is also known as Phalita Bhaga. The main objective in it is to say the benefic and malefic results basing on the Natal Chart of a native. Phala Bhaga has 12 Bhavas. Nine planets their postings, Aspects, stage (Sthit) like and the malefic and benefic aspects in the natives life basing on the above are predicted.

Primarily there are three methods viz., parasara cult, Jaimini cult, yavana cult, besides these there are number of ways followed by westerners.

Parasara cult (system): In this cult starting from lagna, 12 Bhava Phalas, Dasa and Antardasa results are dealt. He is the author of Brihat Parasara Hora Sastra.

Yavana cult: This method came from yavana desa (Greece). It has six types of prediction.

Grahaja	Bhavaja	Rasija
Graha Bhavaja	Graharasija	Graha yogaja

Grahaja is prediction based on graha Karakatvas, Bhavaja on Bhavakarakatvas Rasija is based on the Guna, swaroop of Rasi, Graha Bhavaja is based on planets posited in the respective Bhavas, Graha rasija is the one based on planets posited in various signs, the conjunction of various planets to Graha, Yogaja.

The famous book in this field is the Vriddha Yavana Jataka written by Meenaraja. The dasas are different from Parasara method. To determine the Ayurdaya and then dividing into Poornayurdaya, madhyay-urdaya & alpayurdaya and basig on it determining the dasa is explained in this method called **Jaiminicult**. The methods of prediction through Rasidasa, Rasidrishti, Aroodhachakra, Atma karaka are dealt in this, Jaiminicult.

In the predictive part number of authors wrote number of books giving importance to the ancient aspects and adding new aspects. Among such independent authors we find Varahamihira, Siddhasena Sripathi sridhara keshava and others are more prominent.

Sripathi has put his maximum efforts in determining the strength of planets. In this we find the Rasi. Hora, Drekkana, and other Shodasa vargas, planetary strengths,

sadyomarana, Balarishta and the like Ayurdaya limitations, Dasa and antardasa for prediction, Ashtavarga, in which we can find the strength of planets in each Bhava, Rajayoga, Benefic and Malefic yogas and their results, Dwadasa Bhava phala etc.

In this Part only we find Tajaka, Nastha jataka prasna and the like. Tajaka is the method in which Anunual prediction are made. In this the Ravi Sphuta in the natal chart is taken as a base and the planetary position or the required year the predictions are made, nashta jakata means the preparation of Horoscope by asking a question to those who are unaware of date of birth and Birth time.

1.5.2 SAMHITA SKANDHA

To keep various aspects together is the meaning of samhita. The various sciences which were included in this group and developed themselves into individual sciences namely vastu sastra, muhurtha (Electional Astrology) Samudrika Sastra, Gochara, Vatavarana Sastra (environmental science), Ground water Research and the like.

The principles laid for construction of houses temples are explained in vastu sastra, The Gruhavastu, Alaya Vastu, Silpa vastu, yantra vastu are developed themselves into separate sciences. The prediction basing on the lines of palm, and various limbs of the body has in it the Tilka, Anga, Hasta, Mukha, Samudrikas.

In Muhurtha Bhaga we find the Muhurtha for performing vivaha (Marriage) griharambha, grihapravesa, prayana (travel) and the like auspicious events.

In Gochara vibhaga the Desa gochara got itself separated with the name medinijyothisha (Mundane Astrology) Determining the benefic and malefic events of a native that the current transition of planets is called Gochara.

The basic need of humanity is agriculture and it is dependent on rains and these rains are classified into two, the quantum of rain in a year is dealt in one method. To predict rains spontaneously with the help of the indicating factors in another method. These are termed as environmental sciences, Besides these the detection of various water, Money/ wealth, metal, etc. and the like deposits in the earth are also a part of samhita only. Many more aspects like santhi for Graha doshas, ratna Pareeksha (for Gem therapy) vrikshayurveda, the various star trees to be grown by "the native basing on his natal stars are all dealt in this part.

PRASNA SKANDHA

It is a spontaneous prediction on a work or issue in the absence of horoscope and the like, vakya prasna siddhanta is the one where predictions are made based on the pronunciation of prichhaka (one who asks question). The prediction basing on the position of planets at that time is called prasna Samaya Siddhanta the prediction. Basing on the tone, position of the Astrologer when the person is posing question is called swaraprasna. The nadis ida, pingala sushamna are called as swaras. Basing on the number told by the prichhaka there is method of determining lagna using the way the person is sitting the limbs he is touching are all counted for prediction in the Angavidya method in Prasna Skandha (Horary Astrology).

SAKUNA SKANDHA

Sakunas has special significance from the vedic period. The sakunas (omens) indicating benefic and malefic events can be categorised in to six parts.

1. Relating to Grahas and upagrahas
2. Temporary climatic condition like the air from opposite direction, black clouds red soil and the like before travelling or before starting anywhere etc.
3. Relating to Animals and Birds.
4. When the limbs or body are shivering
5. Relating to Dreams
6. Relating to human beings, animals, birds and the like coming in front in the event of travels etc.

Except sakuna the knowledge of science is essential to understand, to know its utility and to comment on the remaining parts of Astrology. But the knowledge of sakunas is spread all over the masses and the importance of it as a future indicator shows its relation to Astrology. Hence it is treated as panchama skandha (fifth part).

LESSON - 2

ASTROLOGICAL TERMINOLOGY

There is terminology for all sciences. Similarly astrology also has certain terminology. There is difference of meaning between the ordinary words. So in the course of study of Astrology, special attention is to be paid to these words to understand them. This lesson is intended for this purpose. Without bothering for the individual meaning comes under terminology. This lesson explains the meaning of such words. The terminology may also be applicable lead to new symbols, such important new symbols, words are also explained in this lesson.

Abijit Nakshtra: A constellation that is located between $276^{\circ} 40'$ and $280^{\circ} 54' 13''$ of the zodiacal arc and its deity is Brahma.

Adhi Mitra - Intimate friend,

Adhi shatru - Bitter enemy

Adhi Devata - Ruling deity,

Adi - First

Afflicted - Adversely influenced

Agneya - South east direction.

Agni Drekkana - Kroor Drekkana. 1st Drekkana of signs 1,5,8,10 and 11, 2nd of signs 4 and 8, 3rd of signs 5,7,8,12.

Agni Tattwa Rashi – Aries, Leo and sagittarius.

Ahas : Dinamaan, Duration of day time, that is, the period from the sunrise to the sunset.

Ahoratra : Day and night, that is duration from one sunrise to next sunrise.

Airy constellations – vayu tattwa nakshatra – jyeshtha, moola, purvashada, uttarashada and shravana.

Airy planets – the planets Saturn and Rahu

Airy Signs – The signs Gemini, Libra, Aquarius.

Akshaya Tithi – 3rd thithi of vaishaka sukla (Chitra) month, where nirayana sun is in aries and moon is in Taurus.

Almanac: The panchanga. A compilation that contains data about the movements of the planets and phases of the moon, constellations, vara, thithi, yoga and karana.

Alpayu – short life, span of life upto 32 years.

Amarpaksha – Krishnapaksha, waning moon.

Amavasya – New Moonday, 30th thithi

Amrita yoga – An auspicious configuration in electional astrology formed by constellation and day combination.

Angles – Kendra, cardinal houses or the quadrants: 1st 4th 7th 10th houses.

Antar-Dasha – sub-period or Bhukthi : Maha dasha (Main period) is split into parts ruled by the planets.

Anthara – sub-divisions of bhukthi – (Antar-Dasha) in each Dasha.

Apachaya houses – All other houses than 3, 6, 10, 11, which are called upachaya.

Antya – last.

Apasavya – Anti – clock-wise.

Apogee – The point at which a body in orbit around the earth is at the greatest distance from the earth.

Apoklima – Cadent houses, 3th, 6th, 9th, 12th houses as counted from the ascendant.

Aquatic sign – cancer.

Arambha – beginning

Ardhashtama shani – when Saturn in transit passes through 4th from the natal moon.

Artha Bhava – second house.

Artha Rashi – Prithwi Rashi: Taurus, Virgo and Capricorn.

Arya Bhatta – Composer of astrological classical work Aryabhattiyam

Ascendant – Lagna: 1) As viewed from a particular place, the degree of the zodiac that rises on the eastern horizon at the time of commencement of an event, 2) The point of intersection of the ecliptic at the given time with the horizon of the place for that moment.

Ascending node – The planet Rahu

Ashtama Shani – The period of the saturn's transit through the 8th house from the natal moon.

Ashubha – Inauspicious

Ashubha Graha : Malefic planet

Aspect – Angular distance between planets and cusps or between planets themselves.

Astangata – Combustion, heliacal setting, (Moudya) phenomenon of the lustre of one planet merging into the lustre of sun.

Ayana: solstice, six months make an Ayana.

Ayanamsha : Angular distance between the O^o aries of the fixed and the movable zodiacs.

Ayudha Drekkana – Name of 1st and 3rd Drekkana of aries 2nd and 3rd Drekkana of Gemini, first, second, and third Drekkana of Leo, 3rd of Sagittarius, first, second, and third of Aquarius first and second of Pisces.

Badhaka stana – House of obstruction

Balarishta – infantile affliction, death before an age of 8 years.

Bha – A Rashi,

Bha Chakra – Zodiac.

Bodhoka – A planet, which makes the Dasha Nath to give full results.

Bhogya – To pass e.g. Time to pass

Cadent houses – Apoklima, 3,6,9,12 houses.

Cardinal houses – Kendra Bhava, quadrant houses, 1,4,7,10.

Cardinal signs – Movable signs – Aries, Cancer, Libra, Capricorn

Chandra Lagna – The sign, where the moon is posited in a horoscope, considered as the ascendant.

Chandra Mana – Chandra Masa - Duration of one lunar month.

Chandrashtama – An inauspicious period when moon transits 8th sign as counted from the natal moon.

Chandrodaya – The moon rise.

Chara Rashi – Movable signs

Chatuspada Rashi – The quadruped signs. Aries, Taurus, Leo, the second half of Sagittarius and first half of Capricorn.

Chhaya – Shadow

Chhaya Graha – The shadowy planets Rahu and Ketu.

Conjunction – When two or more planets are posited in the same sign within their orbs.

Constellation – Group of fixed stars called nakshatra. There are 27 constellations for predictive purposes.

Dagdha – Burnt

Dagdha Rashi – Sign(s) where Trik lords are posited.

Dagdha Thithi – Thithi gets burnt and an affliction occurs.

Dakshina kranti – A planet in southern declination.

Dakshinayana – A solar year contains two Ayanas. It is the period from the sun's entrance into the sign cancer to his entrance into the sign of sagittarius During this period sun's movement is towards south and its latitude goes on decreasing.

Dasa Vida Porutham – Ten kinds of agreement in matching a horoscope.

Dasha natha – Ruler of main period.

Dasha sandhi – The period when the Dasha of one planet ends and that of the next planet in order starts.

Debilitation – A state of weakness of a planet at a certain degree in a certain sign.

Declination – The angular distance between the celestial equator and the heavenly body.

Deerghayu – Span of life from 72 to 100 years.

Depression – Debilitation

Descendent – The house opposite to the ascendant, 7th house.

Descending Node : The planet ketu.

Dharma Trikona – 1, 5 and 9th houses, Dina – Day time.

Dosha – affliction, evil.

Dosha Samyam – Balancing or nullifying of a dosha (affliction)

Dragon's Head – Rahu, Dragon's tail – Ketu.

Dual signs – Signs Gemini, Virgo, Sagittarius and Pisces.

Earthy signs – The signs Taurus, Virgo and Capricorn.

Eastern Horizon – Udaya Lagna, the direction in which the signs of the zodiac rise.

Eclipsed planet – combused planet

Eeshan – North – East direction.

Eka Nakshatra – Same Nakshatra

Ephemeris – A tabulation of the latitude and longitude, declination, etc. of the planets for certain days in the year.

Exaltation – Most powerful position of a planet in the zodiac

Fall – A planet in debilitation

Fallen – Debilitated planet

Female or Feminine planets – Moon, Venus, Rahu

Female or Feminine signs – The sign Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces.

Fiery planets – Sun and Mars.

Fixed Houses – 2,5,8 and 11.

Fixed signs – Signs Taurus, Leo, Scorpio, and Aquarius.

Forbidden times – Tyajya kaal, negative period.

Functional Benefics – Owners of houses 1,2,4,5,7,9,10,11

Functional Malefics – Owners of houses 3,6,8,12.

Gandanta – Junction point where a sign and a constellation end simultaneously.

Gati – Speed

Ghati – A unit of time equal to 24 minutes.

Gochara – The passage of a planet through the zodiac at the Judgment time, planetary transit.

Godhuli Lagna – Seventh sign from sunrise.

Graha Yuddha – Two planets are said to be at war when they are in conjunction of each other.

Grahana – Eclipse.

Helical Rising – The phenomenon when planets are not combust

Helical setting – the phenomenon of a planet's invisibility due to its proximities to sun. In this position the planets remains invisible to the naked eye being very near to the sun.

Heliocentric – Observation of heavenly bodies with reference to the centre of the sun.

Human signs – The signs Gemini, Virgo, Libra, Aquarius, and first half of Sagittarius.

Impotent planets – The planets mercury, Saturn and ketu

Inferior planets – The planets mercury and Venus. (Inner planets)

Jaatakharma – Cutting of the navel (umbilical) chord.

Jala Tattwa Rashi – Moksha Rashi – Cancer, Scorpio, Pisces.

Janma Rashi – Sign in which moon is posited at the time of birth.

Janma Tara – The constellation in which the moon is posited at the time of birth.

Kanta Shani – When Saturn is transit passes through 7th house from natal moon.

Karma – Deeds performed by a person.

Karna Vedha – Ear boring.

Kartari Dosha – Two evil planets placed on either side of any house or planets.

Kendradhipatya Dosha – Benefics being lords of the quadrants carry this affliction.

Krishna paksha – The dark half of a lunar month.

Kshema Tara – 4th constellation from birth constellation

Kujavat ketu – Ketu is like mars.

Lagna Sphuta – Longitude of Ascendant.

Lagnadhipati – Lord of the Ascendant.

Latitude – Angular distance on meridian, place's angular distance north or south of equator.

Latta – It means hitting with leg, hits with its legs i.e. effects in a malefic way.

Local (Mean) time – It is a time of a particular place corrected geographically whether the place is east or west of the principal meridian of the zone to which this place belongs.

Longitude – It is the angular distance of a place, east or west, from the meridian of greenwich to that place.

Lunar day – A Thithi.

Lunar Eclipse – It occurs when ketu is with in 5° of the moon on a full moon day.

Lunar Mansions – The constellations.

Lunar Month – The month is the time period from one new moon to the next new moon.

Mandi – An upagraha also known as son of Saturn, Gulikaa.

Mahadasha – Major or main period of a planet.

Malefics – The planets Mars, Saturn, Rahu, Ketu, waning moon and afflicted mercury are said to be natural malefics offering undesirable results.

Manda Graha – Planet Saturn.

Marakati Pati – Lord of Maraka Sthana, the killer planet: Lords of 2nd and 7th, planets associated with 2nd 7th lords and planets in 2nd and 7th.

Maraka Dasha – The period of death inflicting planet.

Matamaha – maternal relations

Moon's Nodes – Rahu and Ketu.

Moudya – A planet in combustion (Astagata)

Muhurta – A unit of time, it is equal to 2 Ghatika – 48 minutes. It is the time fit for performance of auspicious deeds.

Mutual Exchange – Two planets in each other's signs.

Naidhan tara – 7th constellation from birth constellation.

Nairitya – South west.

Nakshatra – Constellation, Star, Tara, Lunar, Mansion

Asterism – Spreading over 13°20' of the zodiac.

Nakshatra Gandanta – Last 2 Gati (48 minutes of time) of Ashlesha, Jyestha, Revathi: first 2 Ghati of Ashwini, Magha and Moola.

Nakshatra Maasa (month) – A month comprising of 27 days 7 hours 43 minutes and 8 seconds.

Nakshatra Tyajya kala – Forbidden time. Tyajya kala or negative period of a nakshatra must be avoided for starting any auspicious deed.

Nama Nakshatra – The birth constellation as per the first letter of the name of a person.

Nanda Thithi – 1st, 6th and 11th Thithi.

Napumsaka Graha – The eunuch planets mercury, Saturn and ketu.

Natural Benefic Planets – The Planets Jupiter, Venus, Mercury and Moon

Natural malefic planets – The planets Sun, Mars, Saturn, Rahu and Ketu.

New Moon – Amavasya – When the sun and the moon have the same longitude.

Nimitta – The science of omens.

Nirayana System – Fixed or sidereal zodiac. It does not take into account the degree of precession in fixing the position of planets.

Nodes – Rahu and Ketu are nodes of the moon.

Numerology – Science of numbers

Odd signs – zodiacal signs Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius.

Oja – Odd, uneven

Padam – Pada, Quarter of an asterism. 3°20' of arc constitute one pada, which is also called a charan.

Panaphara – Succeedent houses 2nd, 5th, 8th and 11th houses of natal chart.

Panchanga – One with 5 limbs, almanac with planetary positions, start and end times of Thithi, Nakshatra, Yoga, Karana.

Panchabhoota – The five elements: Fire, Earth, Sky (ether) water and Air.

Papa, Papi – Malefic planets.

Pariharam – Remedial measures

Parivesha – An upagraha, ancillary of planet moon.

Paryaya – One round of Jupiter or Saturn's Transit in all 12 signs.

Pitru – Father

Pitta – Bile

Poorna Thithi – 5th, 10th, 15th and 30th thithi

Prashna – Query

Pratyak Tara – 5th, 14th and 23rd star from the birth star.

Pratiyantra Dasha – Sub-sub period

Quadrant – Angular houses, 1st, 4th, 7th and 10th houses.

Quadruped signs – Aries, Taurus, Leo, the second half of Sagittarius and first half of Capricorn.

Quarter – one fourth pada of a star, pada, charan.

Rahu Kalam – A malefic period attributed to Rahu

Retrogression - Reverse Direction

Sadhe – Sati – The period of Saturn's transit through the 12th, 1st and 2nd houses from the moon sign.

Sama saptamam – Mutually in 7th position or opposition.

Samagam – A planet in conjunction with moon.

Sambandha – Connection, Relationship

Sampat Tara – 2nd, 11th, and 20th star from the birth star.

Sankrmana – The sun's ingress in a sign.

Succedent house – Panaphara Bava: 2nd, 5th, 8th and 11th houses as counted from the ascendant.

Swa – Own.

Swa Bhava – Own house.

Tara – A nakshatra, A constellation, an asterism.

Tyajya kaal – Forbidden times, it is the negative period, which should be avoided invariably for commencement of any auspicious work.

Ubaya Lagna – Dual signs as ascendant.

Uchcha – Exaltation.

Udayam – 1st house

Ugra Nakshatra – Aggressive constellations.

Universal time – It is the greenwich mean time beginning at midnight.

Upachaya houses – progress, expansion. The 3rd, 6th, 10th and 11th houses, to study the rise in life of a native.

Upagraha – Minor, invisible, or shadowy planets or satellites, secondary planets.

Vara – week day

Vara Shoola – Shoola means hindrance. Vara shoola means failure of purpose of a journey if made in a certain direction on a certain day.

Vaayavya – North west direction

Vadha Tara – 7th, 16th and 25th constellation from the birth constellation.

Vainashika Nakshatra – 22nd constellation from the birth constellation.

Vakra – Vakra is when a planet becomes retrograde

Vakra Gati – Retrograde motion

Vakya – A sentence of a text (Almanac)

Vayu Tattwa Rashi – Airy signs, Gemini, Libra, Aquarius.

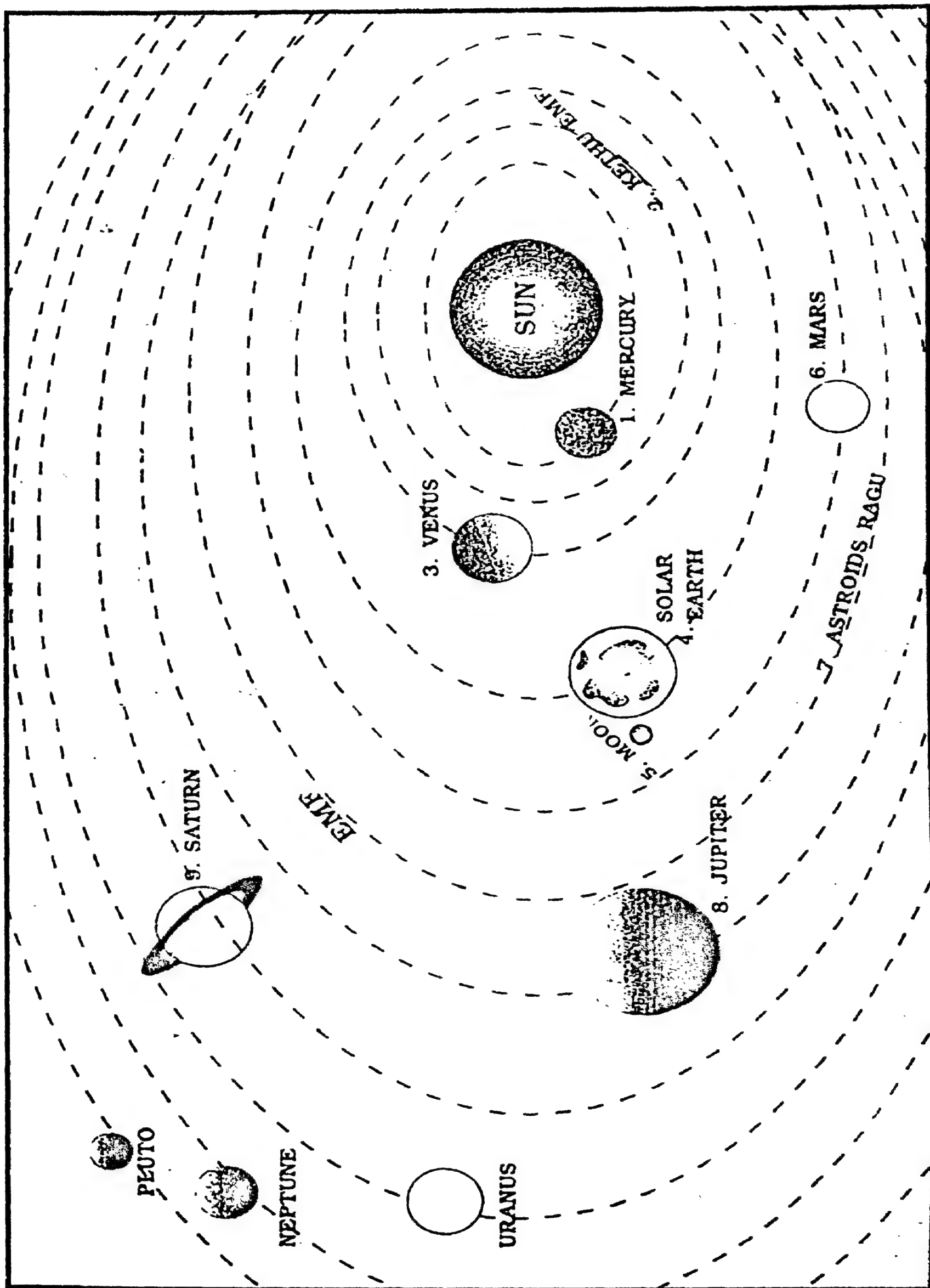
Vedhai – Obstruction

Waning moon – Decreasing moon

Waxing moon – Increasing moon

Yoga karara – A planet that is the lord of a quadrant and trine.

Solar System



LESSON - 3

PLANETS

PLANETS AND THEIR NATURE

The word planet in Sanskrit, GRAHA, given by our ancestors means gravitational or attraction power. Such laws of gravitation were known to them ages ago long before the time of Newton. This is for the sages in India who could see the cause of the phenomena with their Trikaladhrishti (devine in sight and power), Astrology is basically the study of the influence of planets on human life. Each planet is said to posses its natural significations.

SUN

The sun is the center of the solar system and he is the greatest distributor of heat, light, magnetism and without him one cannot be alive for one moment. He is the biggest of all planets and is situated about 150 million km. away from the earth. He is the giver of prana (etherial soul).

SIGNIFICATIONS OF THE SUN

1. Colour	: Red
2. Guna	: Tamasic
3. Gems	: Ruby
4. Deity	: Siva
5. Direction	: East (Centre)
6. Metal	: Gold
7. Entity	: Bile
8. Taste	: Bitterness
9. Friendly Planets	: Moon, Mars, Jupiter
10. Enemies	: Venus, Saturn, Rahu, Ketu
11. Neutrals	: Mercury
12. Kararka	: Father
13. Own House	: Leo
14. Moolatrikona	: Leo
15. Exaltation	: Aries
16. Debilitation	: Libra
17. Body	: Chest
18. Constellations	: Krittika, Uttara, Uttara ashada
19. Dasa Years	: Six years
20. Gender	: Male (Masculine)
21. Transit period in one sign	: One Month
22. Upagraha	: Kala
23. Portfolio	: King
24. Season	: Summer, Grishma Ritu
25. Substitute Names	: Heli, Surya, Tapana, Dinakara, Bhanu, poosha, arka, sahasra kirana, aruna, bhaskar, marthanda, aditya, nilira, taranu, savita, divakara.
26. Aspect	: 7th place

MOON

While the sun is positive, imparting man with will force and individuality, the moon is negative, giving changeable and plastic nature, ruling over personality and form. Hence she is called feminine or female planet. While the sun pour sprit and life in to all the planetary bodies, the moon governs over the life of the beings on the earth. As moon completes her revolution in about 27 days and is the nearest planet to the earth, she is taken to be the most important body in mundane affairs. She has a direct action on vegetation and the rise and fall of the tides. The period of movement lasts for 10 months of 28 days duration each corresponding to her revolution, round the earth, the womb and the impregnation etc.

SIGNIFICATIONS OF THE MOON

1.	Colour	:	White
2.	Guna	:	Satwik
3.	Gems	:	Pearl
4.	Deity	:	Parvathi
5.	Direction	:	North- West
6.	Metal	:	Bell – Metal
7.	Enhuman	:	Phlegm
8.	Taste	:	Saltish
9.	Friendly Planets	:	Sun, Mercury
10.	Enemies	:	Rahu, Ketu
11.	Neutrals	:	Mars, Jupiter, Venus, Saturn
12.	Karaka	:	Mother
13.	Own House	:	Cancer
14.	Moolatrikona	:	Taurus
15.	Exaltation	:	Taurus
16.	Debilitation	:	Scorpio
17.	Body part	:	Blood
18.	Constellations	:	Rohini, Hasta, Sravana
19.	Dasa Years	:	10 years
20.	Gender	:	Feminine
21.	Transit period in one sign	:	2¼ days
22.	Upagraha	:	Parivesha
23.	Portfolio	:	Queen
24.	Season	:	Rain, Varsha Ritu
25.	Substitute names :		Soma, Udupati, Glo. Indu, Mruganka, Chandra, Nakshatrapati, Sasikirana
26.	Aspect	:	7th Place

MARS

Mars is the god of war. It symbolises the senses and thus rules over the animal instincts in man. Though it is spoken of as an evil planet, it is this that rules over very important qualities of man such as courage, strength, endurance, impulse for heroic deeds, self confidence, etc. Mars governs mainly over brothers, lands and enterprises.

SIGNIFICATIONS OF THE MARS

1.	Colour	:	Red
2.	Guna	:	Tamasic
3.	Gems	:	Coral
4.	Deity	:	Subramanya
5.	Direction	:	South
6.	Metal	:	Copper
7.	Entity	:	Bile
8.	Taste	:	Bitterness
9.	Friendly planets	:	Sun, Moon, Jupiter
10.	Enemies	:	Mercury, Rahu, Ketu
11.	Neutrals	:	Venus, Saturn
12.	Karaka	:	Brother
13.	Own Houses	:	Aries, Scorpio
14.	Moolatrikona	:	Aries
15.	Exaltation	:	Capricorn
16.	Debilitation	:	Cancer
17.	Body	:	Marrow
18.	Constellations	:	Margasira, Chitta, Dhanishta
19.	Dasa years	:	7 years
20.	Gender	:	Masculine
21.	Transit period in one sign	:	45 days
22.	Upagraha	:	Bhooma
23.	Portfolio	:	Commander
24.	Season	:	Summer, Grishma Ritu
25.	Substitute names	:	Mangala, Angaraka, Rudhira, Bhouma, Bhoomiputra
26.	Aspect	:	4th, 7th and 8th place

MERCURY

Mercury is a planet which revolves round the sun in about 88 days, and is the nearest planet to the sun, being about 36 million miles distant. It is otherwise called the winged passenger of the Gods and does the work of another with which it is in close aspect or of the Lord of the house where in it is deposited. Hence it is called convertible or mutable planet. In other words mercury is the protector. It presides over poetry, grammar, powers of speech and writing, oratory and teaching. Mercury rules over the brain, the speech and the nervous system.

SIGNIFICATIONS OF THE MERCURY

1.	Colour	:	Green
2.	Guna	:	Thamasic
3.	Gems	:	Emerald
4.	Deity	:	Vishnu
5.	Direction	:	North – East
6.	Metal	:	Brass
7.	Entity	:	Equal in there natures (Vata, Pita, Kabha)
8.	Taste	:	Combination of all six tastes, Astringent
9.	Friendly planets	:	Sun, Venus
10.	Enemies	:	Moon
11.	Neutrals	:	Mars, Jupiter, Saturn, Rahu, Ketu
12.	Karaka	:	Uncle
13.	Own Houses	:	Gemini, Virgo
14.	Moolatrikona	:	Virgo
15.	Exaltation	:	Virgo
16.	Debilitation	:	Pisces
17.	Body	:	Skin
18.	Constellations	:	Aslesha, Jyesta, Revathi
19.	Dasa years	:	17 years
20.	Gender	:	Eunuch
21.	Transit period in one sign	:	One month
22.	Upagraha	:	Arthaprakarana
23.	Portfolio	:	Prince
24.	Season	:	Autumn, Sharad Ritu
25.	Substitute names	:	Soumya, Atreya, Ekanga kumar Rajaputra, Praharshama.
26.	Aspect	:	7th place

JUPITER

Jupiter is the planet of expansion. It is next to the sun in size and orb and in brightness next to Venus. It is about 476 million miles from the sun. Jupiter governing overall the good qualities and the fundamentals ~~needs~~ necessary for the uplifting of man such as development of the body, both physical and mental, worldly wisdom, fruitful progress in life, happiness, health and love.

SIGNIFICATIONS OF THE JUPITER

1.	Colour	:	Yellow
2.	Guna	:	Satwik
3.	Gems	:	Topaz
4.	Deity	:	Indra
5.	Direction	:	North
6.	Metal	:	Gold
7.	Entity	:	Phlegm
8.	Taste	:	Sweet
9.	Friendly Planets	:	Sun, Moon, Mars
10.	Enemies	:	Mercury, Venus
11.	Neutrals	:	Saturn, Rahu, Ketu
12.	Karaka	:	Putra (Son)
13.	Own Houses	:	Sagittarius, Pisces
14.	Moolatrikona	:	Sagittarius
15.	Exaltation	:	Cancer
16.	Debilitation	:	Capricorn
17.	Body	:	Brain
18.	Constellations	:	Punarvasu, Vishaka Purvalbhadrapada
19.	Dosa years	:	16 years
20.	Gender	:	Masculine
21.	Transit period in a sign	:	One year
22.	Upagraha	:	Yamakanta
23.	Portfolio	:	Minister
24.	Season	:	Winter, Hemanta Ritu
25.	Substitute names	:	Brihaspati, Jeeva, Mantri, Poojya, Vachaspati, Devejya,
26.	Aspect	:	5th, 7th, 9th place

VENUS

Venus is a benefic planet in Astrology. Next in importance to the sun and Jupiter. Venus rules over all kinds of beauty refinement, pleasure, passion etc. It stands for human sentiment, love, happiness, marriage, comfort, etc. Venus gives immense taste and fancy for all pleasure giving and luxurious things, when Venus is dominant in a horoscope the native will have an unperturbed and enjoyable career, it is sure to give continuous good luck.

SIGNIFICATIONS OF THE VENUS

1.	Colour	:	White
2.	Guna	:	Rajas
3.	Gems	:	Diamond
4.	Deity	:	Lakshmi
5.	Direction	:	East
6.	Metal	:	Silver
7.	Entity	:	Vata and Kapha
8.	Taste	:	Sweet
9.	Friendly Planets	:	Mercury, Saturn, Rahu, Ketu
10.	Enemies	:	Sun, Moon
11.	Neutrals	:	Mars, Venus
12.	Karaka	:	Kalatra (wife)
13.	Own Houses	:	Taurus, Libra
14.	Moolatrikona	:	Libra
15.	Exaltation	:	Pisces
16.	Debilitation	:	Virgo
17.	Body	:	Sperm
18.	Constellations	:	Bharani, Poorvashada, Uttarashada
19.	Dasa years	:	20 years
20.	Gender	:	Feminine
21.	Transit period in one sign	:	One month
22.	Upagraha	:	Indra Dhanusu
23.	Portfolio	:	Minister
24.	Season	:	Spring, Vasantha Ritu
25.	Substitute names	:	Kawya, Bhrugu, Kavi, Kama, Sukra, Usana, Bharkava.
26.	Aspect	:	7th place

SATURN

Saturn is the counterfeit of Jupiter in as much as the former destroys and constricts while the latter preserves and expands everything. It has a binding and condensing influences. From time immemorial it has been considered to be an evil planet. Since it brings over poverty, delays, misfortune, unending difficulties, delays and chronic and lingering diseases. Everything in nature has got some good purpose. We find that Saturn gives as many good qualities as bad, namely endurance, economy, thrift, industry, patience, precaution in all matters, Saturn represents long life, happiness from servants.

SIGNIFICATIONS OF THE SATURN

1.	Colour	:	Black
2.	Guna	:	Tamasic
3.	Gems	:	Sapphire
4.	Deity	:	Yama
5.	Direction	:	West
6.	Metal	:	Iron
7.	Taste	:	Astringent
8.	Friendly Planets	:	Mercury, Venus, Rahu, Ketu
9.	Enemies	:	Sun, Moon, Mars
10.	Neutrals	:	Jupiter
11.	Karaka	:	Ayush (Longevity)
12.	Own Houses	:	Capricorn, Aquarius
13.	Moolatrikona	:	Aquarius
14.	Exaltation	:	Libra
15.	Debilitation	:	Aries
16.	Body	:	Muscle
17.	Constellations	:	Pushyam, Anuradha, Uttaraprabada
18.	Dasa years	:	19 years
19.	Gender	:	Eunuch
20.	Transit period in one sign	:	2 ½ years
21.	Upagraha	:	Gulika
22.	Portfolio	:	Servant,
23.	Season	:	Frigid, Shishira Ritu
24.	Substitute names	:	Chayasuta, Taranitanaya, Kona, Kala, Mandha, Yama, Yamasahodara.
25.	Aspect	:	3th, 7th, 10th place

NODES

RAHU AND KETU

Literally, speaking, nodes (Rahu and Ketu) are simply, two sensitive points on the ecliptic, where the plane of moon's orbit intersects the plane of sun's orbit. They are always 180° apart and in astrology their importance is in no way less than that of any planet. They give the effects of the lord of sign where they are posited or of the planets with whom they are associated or otherwise connected. Though by nature evil; yet they turn benefics with benefics. Rahu is like Saturn, ketu is like mars.

SIGNIFICATIONS OF RAHU

1.	Colour	:	Black
2.	Guna	:	Thamasic
3.	Gems	:	Pegamatile (Gomed)
4.	Deity	:	Kali
5.	Direction	:	South – West
6.	Metal	:	Stone
7.	Entity	:	Bile
8.	Taste	:	Saltish
9.	Friendly Planets	:	Saturn, Venus
10.	Enemies	:	Sun, Moon, Mars
11.	Neutrals	:	Mercury, Jupiter
12.	Karaka	:	Pitamaha
13.	Own House	:	—
14.	Moolatrisona	:	Aquarius
15.	Exaltation	:	Scorpio
16.	Debilitation	:	Taurus
17.	Body	:	—
18.	Constellations	:	Aridra, Swathi, Sathabisha
19.	Dasa years	:	18 years
20.	Gender	:	Feminine
21.	Transit period in one sign	:	1 ½ years
22.	Upagraha	:	Vyathipada
23.	Portfolio	:	—
24.	Season	:	—
25.	Substitute names	:	Sataparvesa, Sarpa, Asura, Phani, Tamas, Ahi, Karkodaka.
26.	Aspect	:	3rd, 7th, 11th place

SIGNIFICATIONS OF KETU

1.	Colour	:	Smocky
2.	Guna	:	Thamasic
3.	Gems	:	Cat's eye
4.	Deity	:	Ganesh
5.	Direction	:	North – West
6.	Metal	:	Stone
7.	Entity	:	Bile
8.	Taste	:	Saltish
9.	Friendly Planets	:	Saturn, Venus
10.	Enemies	:	Sun, Moon, Mars
11.	Neutrals	:	Mercury, Jupiter
12.	Karaka	:	Matamahi
13.	Own House	:	—
14.	Moolatrirona	:	Pisces
15.	Exaltation	:	Scorpio
16.	Debilitation	:	Taurus
17.	Body	:	—
18.	Constellations	:	Aswini, Magha, Moola
19.	Dasa years	:	7 years
20.	Gender	:	Eunuch
21.	Transit period in one sign	:	1 ½ years
22.	Upagraha	:	Dhoomaketu
23.	Portfolio	:	—
24.	Season	:	—
25.	Substitute names	:	Dhwaja, Sikhi, Krura, Akacha, Anila, Vishagarbha, Mrutyuputra.
26.	Aspect	:	3rd, 7th, 11th place

Planets and their positions at various Zodiac signs

Friendly	Exal tation	inimical	Equal
inimical	Soorya Sun		Equal
inimical			Rules
Friendly	Friendly	Debili tation	Equal

Equal	Equal	Exal tation	Friendly
Equal	Chandra Moon		Rules
Equal			Friendly
Equal	Debili tation	Equal	Friendly

Friendly	Rules	Equal	inimical
Equal	Kuja Mars		Debili tation
Exal tation			Friendly
Friendly	Rules	Equal	Friendly

Debili tation	Exal tation	inimical	Rules
Equal	Bhudha Mercury		inimical
Equal			Friendly
Equal	Equal	Friendly	Rules Exal tation

Rules	Friendly	inimical	inimical
Equal	Guru Jupiter		Exal tation
Debili tation			Friendly
Rules	Friendly	inimical	Friendly

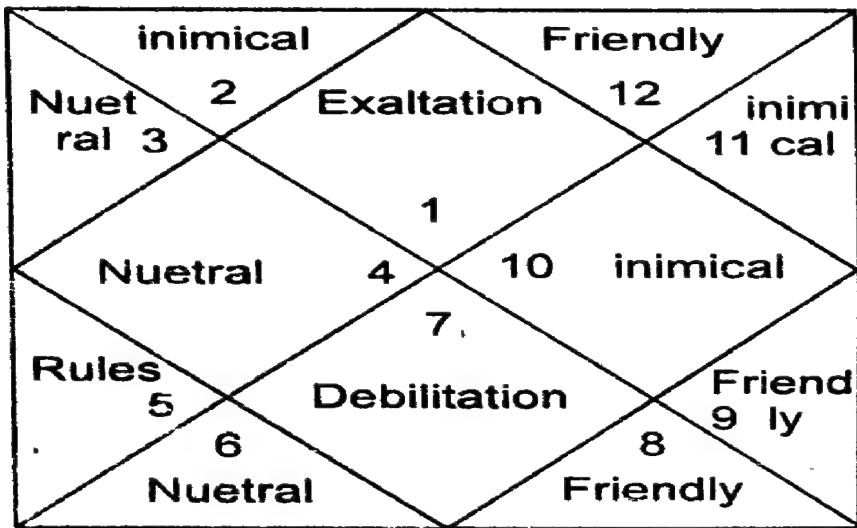
Exal tation	Equal	Rules	Friendly
Friendly	Sukra Venus		inimical
Friendly			inimical
Friendly	Equal	Rules	Debili tation

Equal	Debili tation	Friendly	Friendly
Rules	Shani Saturn		inimical
Rules			inimical
Equal	inimical	Exal tation	Friendly

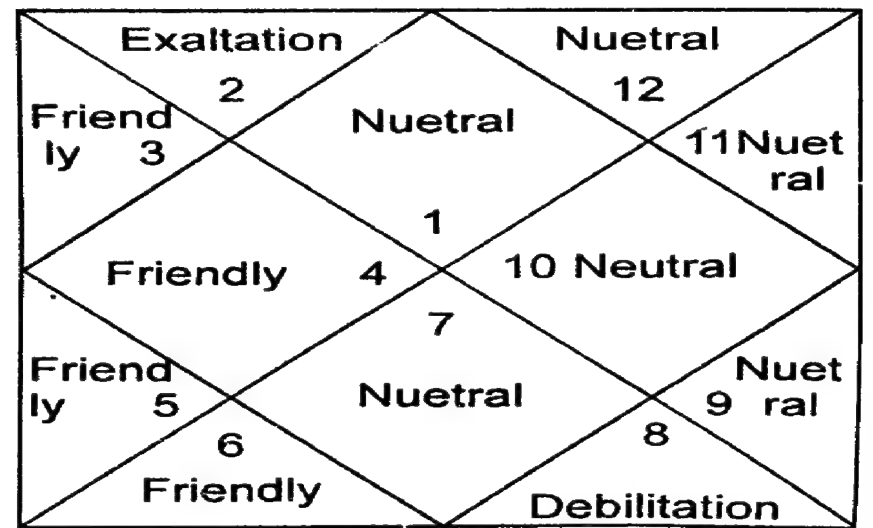
Friendly	inimical	Debili tation	Friendly
inimical	Rahu Dragon's Head		inimical
Friendly			inimical
Friendly	Exal tation	Friendly	Friendly

Friendly	inimical	Debili tation	Friendly
inimical	Ketu Dragon's Tail		inimical
Friendly			inimical
Friendly	Exal tation	Friendly	Friendly

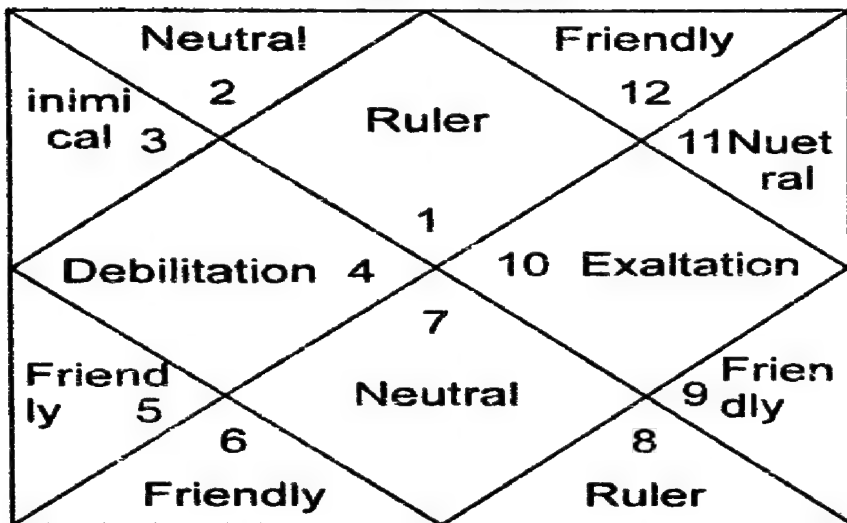
Surya / Sun



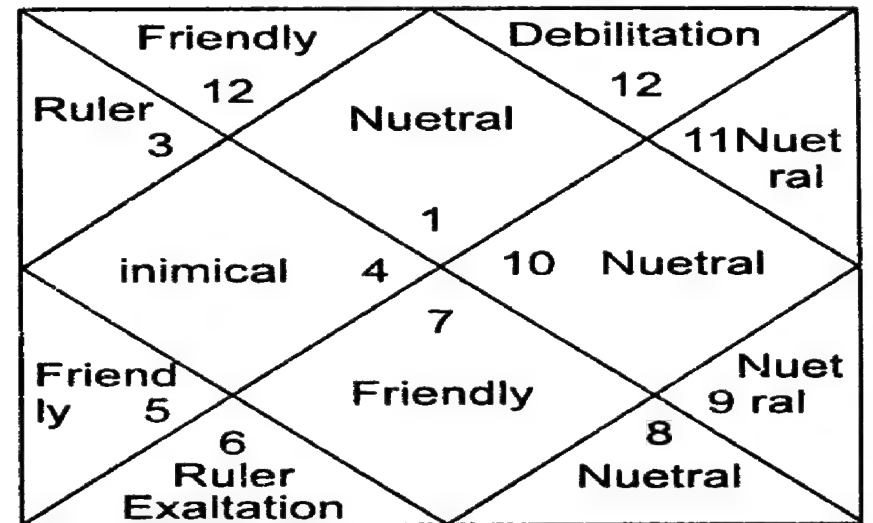
Chandra / Moon



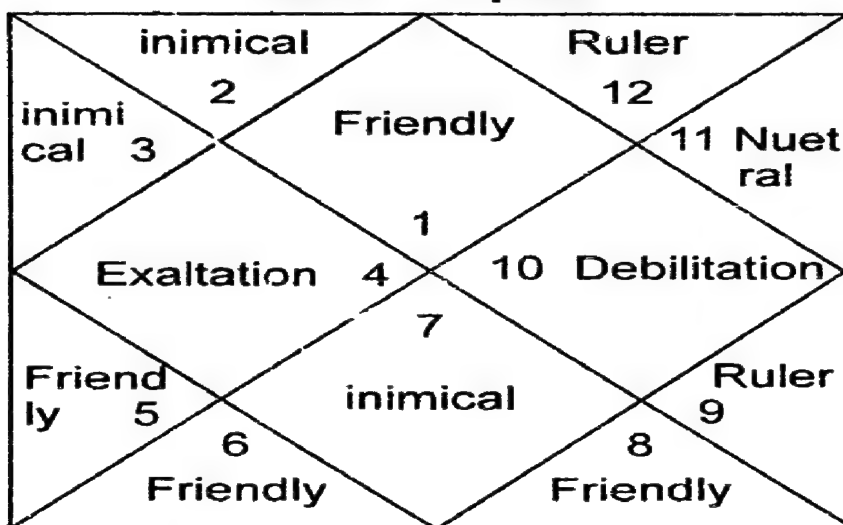
Kuja / Mars



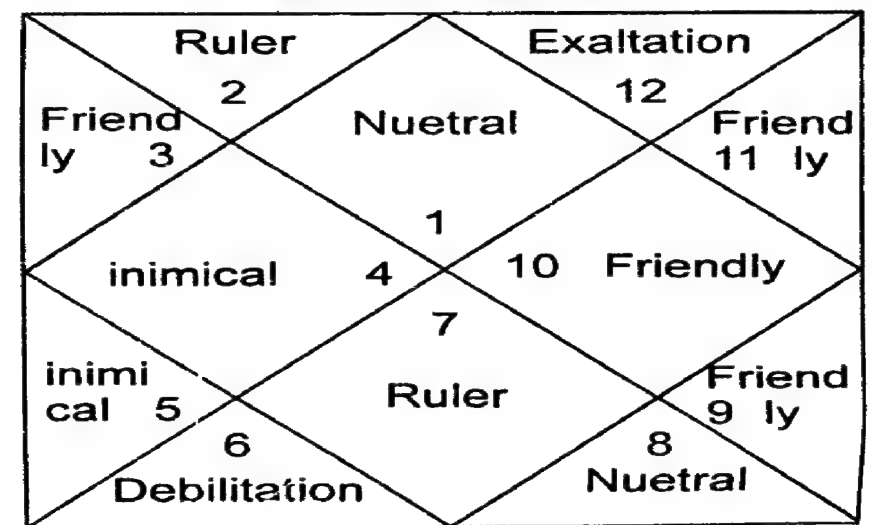
Butha / Mercury



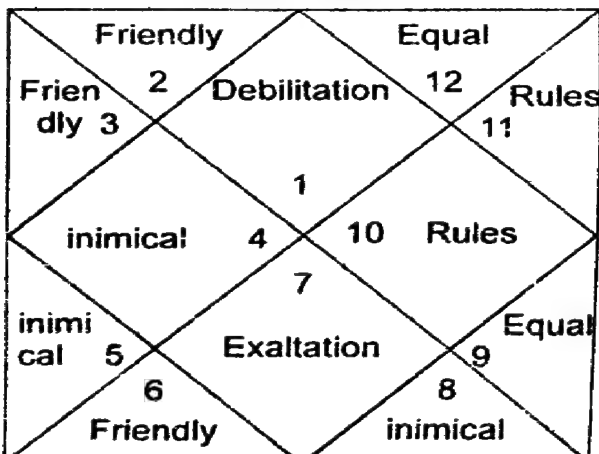
Guru / Jupiter



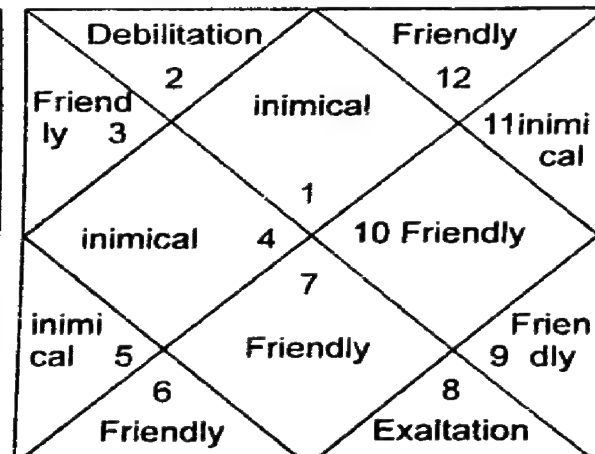
Sukra / Venus



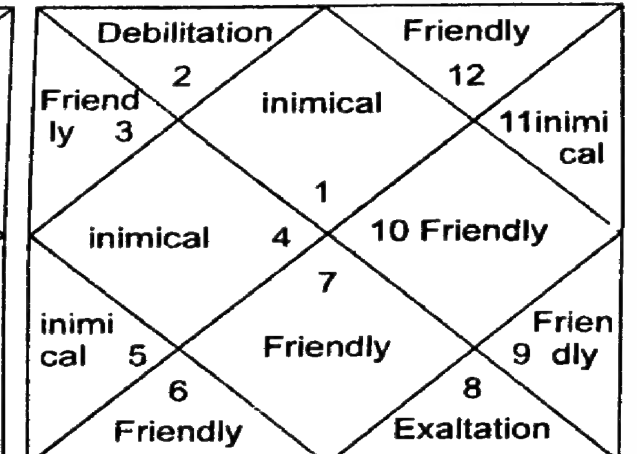
Shani / Saturn



Rahu / Dragon's Head



Kethu / Dragon's Tail



LESSON - 4

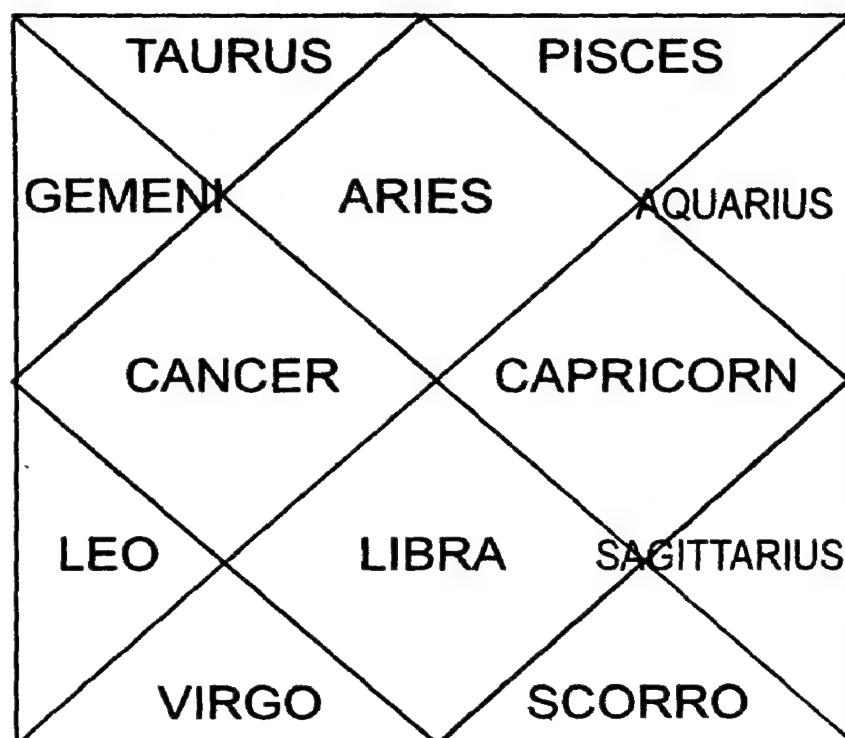
SIGNS – RASHIS

Zodiac has been divided in to twelve Rashis each of 30 Degree and their Names have been given according to the shape of the stars in it.

The names o the twelve signs are tablelated as below:

	English Terminology	Symbol Terminology	Indian	Shape	Ruler
1.	ARIES	♈	MESHA	RAM	MARS
2.	TAURUS	♉	VRISHABA	BULL	VENUS
3.	GEMINI	♊	MITHUNA	TWINS	MERCURY
4.	CANCER	♋	KATAKA	CRAB	MOON
5.	LEO	♌	SIMHA	LION	SUN
6.	VIRGO	♍	KANYA	VIRGIN	MERCURY
7.	LIBRA	♎	TULA	BALANCE	VENUS
8.	SCORPIO	♏	VRISCHIKA	SCORPION	MARS
9.	SAGITTARIUS	♐	DHANUS	CENTAUR	JUPITER
10.	CAPRICORN	♑	MAKARA	CROCODILE	SATURN
11.	AQUARIUS	♒	KUMBHA	WATERBEARER	SATURN
12.	PISCES	♓	MEENA	FISHES	JUPITER

PISCES 330°-360°	ARIES 0°-30°	TAURUS 30°-60°	GEMINI 60°-90°
AQUARIUS 300°-330°	ZOADIAC		CANCER 90°-120°
CAPRICORN 270°-300°			LEO 120°-150°
SAGITTARIUS 240°-270°	SCORPIO 210°-240°	LIBRA 180°-210°	VIRGO 150°-180°



SIGNIFICATIONS OF RASHIS – (SIGNS)

MESHA – ARIES

This sign comprises the first 30 degrees and acts on the head within that range. The duration of this sign would be 4 ghatis and 15 palas (60 palas = 1 ghati, and 24 minutes = 1 ghati, 2½ palas = 1 minute). This is an odd sign. It is movable and male in sex. Its lord is Mars. It is related to the element “fire” is lord of the eastern direction, has aggressive nature, red colour, it gives less issues, courage, pride and love for friends are its natural traits.

SIGNIFICATIONS OF ARIES

1.	NAME	:	ARIES
2.	Shape	:	Ram
3.	Body	:	Head
4.	Colour	:	Red
5.	Strength	:	In night time
6.	Gender	:	Masculine
7.	Nature	:	Movable, odd
8.	Lord	:	Mars
9.	Exaltation	:	Sun
10.	Debilitation	:	Saturn
11.	Friend	:	Jupiter
12.	Enemy	:	Rahu, Ketu
13.	Neutral	:	Moon, Mercury, venus
14.	Constellations	:	Aswini 4 Padas Bharani 4 Padas Krittika 1 Pada
15.	Sight	:	Day Blind
16.	Situation	:	Out side
17.	Stnana	:	Forest
18.	Direction	:	East
19.	Time	:	Past
20.	Nature	:	Kroora
21.	Caste	:	Kshatriya
22.	Natural Element	:	Fiery
23.	Sound	:	Over Sound
24.	Body Nature	:	Billious
25.	Rising Trend	:	Rear side
26.	Nature of qualities	:	Rajas
27.	Substitute Names	:	Aza, Kriya, Chaga, Basta, Toobara, Raya
28.	Country	:	Patalam
29.	Rasimana	:	4 Ghatis & 15 Vigatis
30.	Moolatrikona	:	Mars

TAURUS

This sign covers 30 to 60 degrees of the zodiac and is located on the face and acts on it within that range. The duration of this sign is 4 ghatis and 45 palas. It is an even sign and has Venus as its lord. It is a female, fixed sign related to the element "earth", is lord of the southern direction. It is devoid of luster, strong in night time, white in colour, has average progeny; It is selfish in nature, efficient in material affairs and acts with foresight. The face is studied through this sign.

SIGNIFICATIONS OF TAURUS

1.	Name	:	Taurus
2.	Shape	:	Bull
3.	Body	:	Face
4.	Colour	:	White
5.	Strength	:	In Night time
6.	Gender	:	Feminine
7.	Nature	:	Fixed, Even
8.	Lord	:	Venus
9.	Exaltation	:	Moon
10.	Debilitation	:	Rahu, ketu
11.	Friend	:	Mercury, Saturn
12.	Enemy	:	Sun, Jupiter
13.	Neutral	:	Mars
14.	Constellations	:	Krithika 2,3,4 Padas, Rohini 1,2,3,4 Padas Mrigasira 1,2 Padas
15.	Sight	:	Blind
16.	Situation	:	Inside
17.	Sthana	:	Forest, Farm
18.	Direction	:	East
19.	Time	:	Present
20.	Nature	:	Saumya
21.	Caste	:	Sudra
22.	Natural Element	:	Earthy
23.	Sound	:	Full sound
24.	Body Nature	:	Rheumatic
25.	Rising Trend	:	Rear side
26.	Nature of qualities	:	Rajas
27.	Substitute Names	:	Vrishabam, Uruhu, Anadwaham, Sourbeyam, Tabura, Gokula
28.	Country	:	Karnataka
29.	Rasimana	:	4 Ghatis & 45 Vighatis
30.	Moolatrikona	:	Moon

GEMINI

This sign runs from 60 to 90 degrees in the zodiac and is located at both shoulders. The duration of the sign 5 ghatis and 15 palas. It is an odd sign with Mercury as its lord. It is dual in nature and male in sex. It has green colour and is 'windy' in nature. It is uniform in cold and heat. It is strong in day time, has average progeny, unhealthy body and is lord of the western direction. Educational interest and efficiency in arts are its natural traits. Shoulders and arms are studied through this sign.

SIGNIFICATIONS OF GEMINI

1.	Name	:	Gemini
2.	Shape	:	Twins
3.	Body	:	Chest
4.	Colour	:	Black
5.	Strength	:	In Night time
6.	Gender	:	Masculine
7.	Nature	:	Dual, odd
8.	Lord	:	Mercury
9.	Exaltation	:	Nil
10.	Debilitation	:	Nil
11.	Friend	:	Moon, Venus, Saturn, Rahu, Ketu
12.	Enemy	:	Mars, Jupiter
13.	Neutral	:	Sun
14.	Constellations	:	Mrigasira 3, 4 Padas, Ardra 1,2,3,4 Padas, Punarvasu 1, 2, 3 padas
15.	Sight	:	Night Blind
16.	Situation	:	Park, Town
17.	Sthana	:	Middle
18.	Direction	:	East
19.	Time	:	Future
20.	Nature	:	Cruel
21.	Caste	:	Vaisya
22.	Natural Element	:	Air
23.	Sound	:	Over Sound
24.	Body Nature	:	Rheumatic
25.	Rising Trend	:	upward rise
26.	ature of qualities	:	Tamas
27.	Substitute Names	:	Yamalam, Yugma, yuga, Jituma, yama
28.	Country	:	Chera Nadu
29.	Rasimana	:	5 Ghatis & 15 Vighatis
30.	Moolatrikona	:	Nil

CANCER

This sign covers 90 to 120 degrees of the Zodiac and is located at the chest and acts on that part of the body within its range. The duration of this sign is 5 ghatas and 30 palas. This is an even sign having Moon as its lord. It is a movable, female sign, with phlegmatic nature, strong at night time. It is lord of the northern direction. It is reddish-white and gives much progeny. Perseverance in material progress, grace and discrimination are its natural traits. Chest, lungs, etc. are studied through this sign.

SIGNIFICATIONS OF CANCER

1.	Name	:	Cancer
2.	Shape	:	Crab
3.	Body	:	Heart
4.	Colour	:	White
5.	Strength	:	In Night time
6.	Gender	:	Feminine
7.	Nature	:	Movable, Even
8.	Lord	:	Moon
9.	Exaltation	:	Jupiter
10.	Debilitation	:	Mars
11.	Friend	:	Nil
12.	Enemy	:	Mercury, Venus, Saturn, Rahu, ketu
13.	Neutral	:	Sun
14.	Constellations	:	Punarvasu 4, Pushyam1, 2, 3, 4 padas Aslesha 1, 2,3, 4 Padas
15.	Sight	:	Night Blind
16.	Situation	:	Out side
17.	Sthana	:	Farm field
18.	Direction	:	South
19.	Time	:	Past
20.	Nature	:	Soumya
21.	Caste	:	Brahmin
22.	Natural Element	:	Water
23.	Sound	:	No sound
24.	Body Nature	:	Kapha
25.	Rising Trend	:	Rear side
26.	Nature of qualities	:	Satwa
27.	Substitute Names	:	Kuleeram, karkl, katakam, karkini, Michali, jhaman
28.	Country	:	Chola Nadu
29.	Rasimana	:	5 Ghatas & 30 Vighatis
30.	Moolatrikona	:	Nil

LEO

This sign runs from 120 to 150 degrees of the zodiac and is located at heart and stomach and acts there within its range. This sign has a duration of 5 ghatas and 15 palas. It is an odd sign with Sun as its lord. It is male, fixed sign strong in day time, related to the element "fire". It is orange-coloured and hot in effect. It represents a developed body and the eastern direction. Wandering, courage and liberality are its natural characteristics. Heart and stomach are studied through this sign.

SIGNIFICATIONS OF LEO

1.	Name	:	Leo
2.	Shape	:	Lion
3.	Body	:	Stomach
4.	Colour	:	Red
5.	Strength	:	In day time
6.	Gender	:	Masculine
7.	Nature	:	Fixed, Odd
8.	Lord	:	Sun
9.	Exaltation	:	Nil
10.	Debilitation	:	Nil
11.	Friend	:	Moon, Mars, Mercury, Jupiter
12.	Enemy	:	Venus, Saturn, Rahu, ketu
13.	Neutral	:	Nil
14.	Constellations	:	Magha 1, 2, 3, 4 padas, Purva Phalguni 1, 2, 3, 4 padas Uttara Phalguni 1 pada
15.	Sight	:	Day Blind
16.	Situation	:	Inside
17.	Sthana	:	Hili Area
18.	Direction	:	South
19.	Time	:	Present
20.	Nature	:	Cruel
21.	Caste	:	Kshatriya
22.	Natural Element	:	Fiery
23.	Sound	:	Over sound
24.	Body Nature	:	Billious
25.	Rising Trend	:	up ward Rise
26.	Nature of qualities	:	Satwa
27.	Substitute Names	:	Simha, Mrigari, Mrigaraja
28.	Country	:	Pandia Nadu
29.	Rasimana	:	5 Ghatas & 15 Vighatis
30.	Moolatrikona	:	Sun

VIRGO

This sign is from 150 to 180 degrees in the zodiac and is located at the intestinal portion in the belly and acts within that range on that spot. The duration of this sign is 5 ghatis and 00 palas. It is an even sign with Mercury as its lord. It is female with both cold and hot temper. its colour is honey like. It is strong at night time and has very little progeny. Proficiency in education and the manual arts are its natural traits. This sign takes keen interest in its progeny. Belly, intestine and diseases related thereto are studied through this sign.

SIGNIFICATIONS OF VIRGO

1.	Name	:	Virgo
2.	Shape	:	Virgin
3.	Body	:	Hip
4.	Colour	:	Black
5.	Strength	:	In day time
6.	Gender	:	Feminine
7.	Nature	:	Dual, Even
8.	Lord	:	Mercury
9.	Exaltation	:	Mercury
10.	Debilitation	:	Venus
11.	Friend	:	Moon, Jupiter, Saturn, Rahu, Ketu
12.	Enemy	:	Mars
13.	Neutral	:	Sun
14.	Constellations	:	Uttara Phalguni 2, 3, 4 padas, Hasta 1, 2, 3, 4 Padas, chitra 1, 2 Padas
15.	Sight	:	Night Blind
16.	situation	:	Middle
17.	Sthana	:	Town
18.	Direction	:	South
19.	Time	:	Future
20.	Nature	:	Sowmya
21.	Caste	:	Sudra
22.	Natural Element	:	Earth
23.	Sound	:	Half sound
24.	Body Nature	:	Rheumatic
25.	Rising Trend	:	up ward Rise
26.	Nature of qualities	:	Tamas
27.	Substitute Names	:	Angana, Stree, vadhurvu Kanya, Abala, Ramani
28.	Country	:	Kerala
29.	Rasimana	:	5 Ghatis
30.	Moolatrikona	:	Mercury

LIBRA

This sign extends in zodiac from 180 to 210 degrees. It is located in the lower portion of the belly where it acts. The duration of this sign is 5 ghatas and 00 palas. It is an odd sign having Venus as its lord. It is male, a movable sign with very little progeny. It is darkish in colour and is related to the element. Wind and the western direction. Thoughtful nature, philosophical thinking, active life and efficient statemanship are its natural traits. The limbs and tissues below the navel are studied through this sign.

SIGNIFICATIONS OF LIBRA

1	Name	:	Libra
2.	Shape	:	Balance
3.	Body	:	Navel
4.	Colour	:	White
5.	Strength	:	In day time
6.	Gender	:	Masculine
7.	Nature	:	Movable, odd
8.	Lord	:	Venus
9.	Exaltation	:	Saturn
10.	Debilitation	:	Sun
11.	Friend	:	Mercury
12.	Enemy	:	Jupiter
13.	Neutral	:	Moon, Mars
14.	Constallations	:	chitra 3, 4 padas, Swathi 1, 2, 3, 4 padas visaka 1, 2, 3 padas
15.	Hearing	:	Day Dumb
16.	Situation	:	Out side
17.	Sthana	:	Bazaar
18.	Direction	:	West
19.	Time	:	Past
20.	Nature	:	Cruel
21.	Caste	:	Vaisya
22.	Natural Element	:	Air
23.	Sound	:	Full sound
24.	Body Nature	:	Rheumatic
25.	Rising Trend	:	up ward Rise
26.	Nature of qualities	:	Rajas
27.	Substitute Names	:	Tauli, Vanik, Jukam, Dhatam
28.	Country	:	Kollam
29.	Rasimana	:	5 Ghatas
30.	Moolatrikona	:	Venus

SCORPIO

This sign extends from 210 to 240 degrees in the zodiac. It is located on the back of the body and the rectum and acts thereon. The duration of this sign is 5 ghatis and 15 palas. It is an even sign with Mars as its lord. It is whitish in colour, female in sex, fixed, strong in night time, and has much progeny, element water. Hypocrisy, stubbornness, bluntness and cleanliness are its natural traits. The rectum and area round it is studied through this sign.

SIGNIFICATIONS OF SCORPIO

1.	Name	:	Scorpio
2.	Shape	:	Scorpion
3.	Body	:	Sexual part
4.	Colour	:	Green
5.	Strength	:	In day time
6.	Gender	:	Feminine
7.	Nature	:	Fixed. Even
8.	Lord	:	Mars
9.	Exaltation	:	Rahu, ketu
10.	Debilitation	:	Moon
11.	Friend	:	Sun Jupiter
12.	Enemy	:	Saturn
13.	Neutral	:	Venus, Mercury
14.	Constellations	:	Visaka 4th pada, Anuradha 1, 2, 3, 4 padas, jyeshta 1, 2, 3, 4 padas
15.	Hearing	:	Day Dumb
16.	Situation	:	In side
17.	Sthana	:	Well
18.	Direction	:	West
19.	Time	:	Present
20.	Nature	:	Sowmya
21.	Caste	:	Brahmin
22.	Natural Element	:	Water
23.	Sound	:	No sound
24.	Body Nature	:	Phlegmatic
25.	Rising Trend	:	up ward Rise
26.	Nature of qualities	:	Rajas
27.	Substitute Names	:	Vrichikam, kitam, sareesripam
28.	Country	:	Malayalam
29.	Rasimana	:	5 Ghatis 15 Vigatis
30.	Moolatrikona	:	Nil

SAGITTARIUS

This sign extends from 240 to 270 degrees in the zodiac and is located at hips on which it acts within that range. The duration of this sign is 5 ghatas and 30 palas. This is an odd sign with Jupiter as its lord. It is male, golden in colour, war-like in nature, strong in day time and has a strong body. It has very little progeny. It is watery in nature. Compassion, abiding by law, and love for power are its natural traits. Hips and upper portion of the legs are studied through this sign.

SIGNIFICATIONS OF SAGITTARIUS

1.	Name	:	Sagittarius
2.	Shape	:	The arrow and arrow case
3.	Body	:	Thigh
4.	Colour	:	Red
5.	Strength	:	In night times
6.	Gender	:	Masculine
7.	Nature	:	Dual, odd
8.	Lord	:	Jupiter
9.	Exaltation	:	Nil
10.	Debilitation	:	Nil
11.	Friend	:	Sun, Mars, Venus, Rahu, Ketu
12.	Enemy	:	Nil
13.	Neutral	:	Moon, Mercury, Saturn
14.	Constellations	:	Moola 1, 2, 3, 4 padas, poorvashada 1, 2, 3, 4 padas Uttara Ashada 1 pada
15.	Hearing	:	Night dumb
16.	Situation	:	Middle
17.	Sthana	:	War field and garden
18.	Direction	:	west
19.	Time	:	Future
20.	Nature	:	Sowmya
21.	Caste	:	kshatriya
22.	Natural Element	:	fiery
23.	Sound	:	full sound
24.	Body Nature	:	Billious
25.	Rising Trend	:	Rear Side
26.	Nature of qualities	:	Satwa
27.	Substitute Names	:	Dhanus, samgram, sarasanam, Tausslikam, Chapa, Banam
28.	Country	:	Sindh
29.	Rasimana	:	5 Ghatas & 30 Vigatis
30.	Moolatrikona	:	Jupiter

CAPRICORN

This sign covers the area from 270 to 300 degrees of the zodiac. It is located on the knees where it acts within its range. The duration of this sign is 5 ghatis and 15 palas. It is a female and movable sign, windy in nature, honey-like in colour, strong at night time. It represents the southern direction. Laborious progress is its natural traits. Knees are studied through this sign.

SIGNIFICATIONS OF CAPRICORN

1.	Name	:	Capricorn
2.	Shape	:	Crocodile
3.	Body	:	knee
4.	Colour	:	White
5.	Strength	:	In Night time
6.	Gender	:	Feminine
7.	Nature	:	Movable, Even
8.	Lord	:	Saturn
9.	Exaltation	:	Mars
10.	Debilitation	:	Jupiter
11.	Friend	:	Venus, Rahu, Ketu
12.	Enemy	:	Sun
13.	Neutral	:	Moon, Mercury
14.	Constellations	:	Uttarashada 2, 3, 4 Padas, Sravana 1, 2, 3, 4 Padas, Dhanista 1 and 2 Padas
15.	Hearing	:	Night Dumb
16.	Situation	:	Out side
17.	Sthana	:	Beach
18.	Direction	:	North
19.	Time	:	Past
20.	Nature	:	Sowmya
21.	Caste	:	Sudra
22.	Natural Element	:	Earth
23.	Sound	:	No sound
24.	Body Nature	:	Rheumatic
25.	Rising Trend	:	Rear side
26.	Nature of qualities	:	Tamas
27.	Substitute Names	:	Mrigam, Nakram, Mrigasyam
28.	Country	:	Panchalam
29.	Rasimana	:	5 Ghatis & 15 Gigatis
30.	Moolatrikona	:	Nil

AQUARIUS

This sign extends from 300 to 330 degrees of the zodiac. It is located in the lower portion of the legs on which it acts within its range. The duration of this sign is 4 ghatas and 45 palas. It is an odd sign with Saturn as its lord. It is a male, fixed sign of variegated colour and is related to all the three humours- Vata, Pitta and kapha (wind, bile and phlegm). It is strong during the daytime and represents the western direction. It has average progeny and is of fierce nature. Being of balanced mind, philosophical and deeply thoughtful are its natural traits.

SIGNIFICATIONS OF AQUARIUS

1.	Name	:	Aquarius
2.	Shape	:	Pot
3.	Body	:	Calf (Muscle)
4.	Colour	:	Black
5.	Strength	:	In day time
6.	Gender	:	Masculine
7.	Nature	:	Fixed
8.	Lord	:	Saturn
9.	Exaltation	:	Nil
10.	Debilitation	:	Nil
11.	Friend	:	Venus
12.	Enemy	:	Sun, Rahu, Ketu
13.	Neutral	:	Moon, Mars, Mercury, Jupiter
14.	Constellations	:	Dhanishta 3, 4 Padas, Sathabisha 1, 2, 3 4 Padas Poorva Bhadrapada 1, 2, 3 Padas
15.	Sight	:	Day handicapped
16.	Situation	:	In side
17.	Sthana	:	Water
18.	Direction	:	North
19.	Time	:	Present
20.	Nature	:	Cruel
21.	Caste	:	Vaisya
22.	Natural Element	:	Air
23.	Sound	:	Half Sound
24.	Body Nature	:	Saturine
25.	Rising Trend	:	up ward Rise
26.	Nature of qualities	:	Tamas
27.	Substitute Names	:	Kumbha, Ghata, Jaiadharam, Toyadharam Hridrogam
28.	Country	:	Yavana
29.	Rasimana	:	4 Ghatas & 45 Vighatis
30.	Moolatrikona	:	Saturn

PISCES

This sign extends from 330 to 360 degrees in the zodiac. It is located at the feet of on which it acts within its range. The duration of this sign is 4 ghatas and 15 palas. It is an even sign with Jupiter as its lord. It is female in sex, phlegmy in humour, watery in nature. It is strong at night time -and colour yellowish and direction north. Compassion, magnanimity and patience are its natural traits.

SIGNIFICATIONS OF PISCES

1.	Name	:	Pisces
2.	Shape	:	Fish
3.	Body	:	Foot
4.	Colour	:	White
5.	Strength	:	In day time
6.	Gender	:	Feminine
7.	Nature	:	Dual. Even
8.	Lord	:	Jupiter
9.	Exaltation	:	Venus
10.	Debilitation	:	Mercury
11.	Friend	:	Sun, Mars. Rahu, ketu
12.	Enemy	:	Nil
13.	Neutral	:	Moon, Saturn
14.	Constellations	:	Poorva ashata 4th pada, Uttara Bhadrapada 1,2,3,4 padas, Revathi 1, 2, 3, 4 Padas
15.	Hearing	:	Night Dumb
16.	Situation	:	Middle
17.	Sthana	:	Beach
18.	Direction	:	North
19.	Time	:	Future
20.	Nature	:	Sowmya
21.	Caste	:	Brahmin
22.	Natural Element	:	water
23.	Sound	:	No sound
24.	Body Nature	:	saturnine
25.	Rising Trend	:	Dual
26.	Nature of qualities	:	Satwa
27.	Substitute Names	:	Meenam, Antyam, matsyam Vanijam, Andajam
28.	Country	:	Kosalam
29.	Rasimana	:	4 Ghatas & 15 Vighatis
30.	Moolatrikona	:	Nil

Ju	Mar	Ven	Mer
Sat	Own Hous		Moo
Sat			Su
Ju	Mar	Ven	Mer

Ven	Sun	Moo	
	Exaltation		Ju
Mar			
	Rah Ket	Sat	Mar

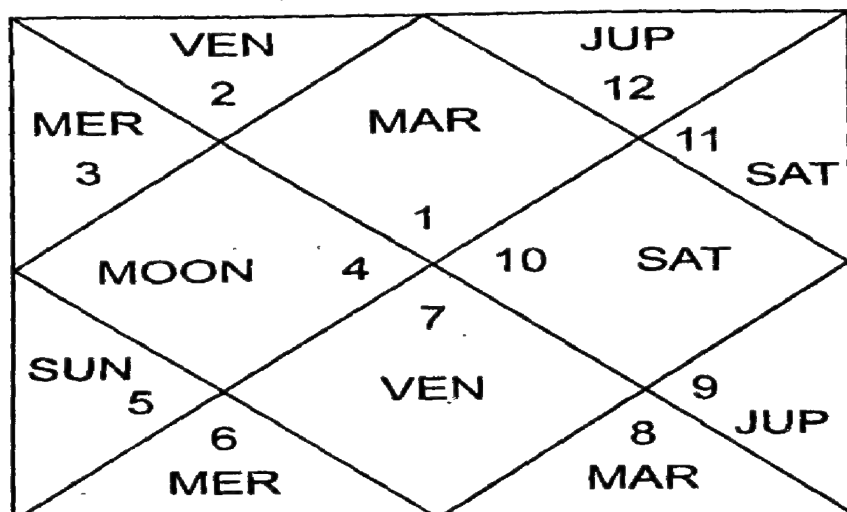
Mer	Sat	Rah Ket	
	Debilitation		Mar
Ju			
	Moo	Sun	Ven

	Mar	Moo	
Sat	Moolatrikona		
			Sun
Ju		Ven	Mer

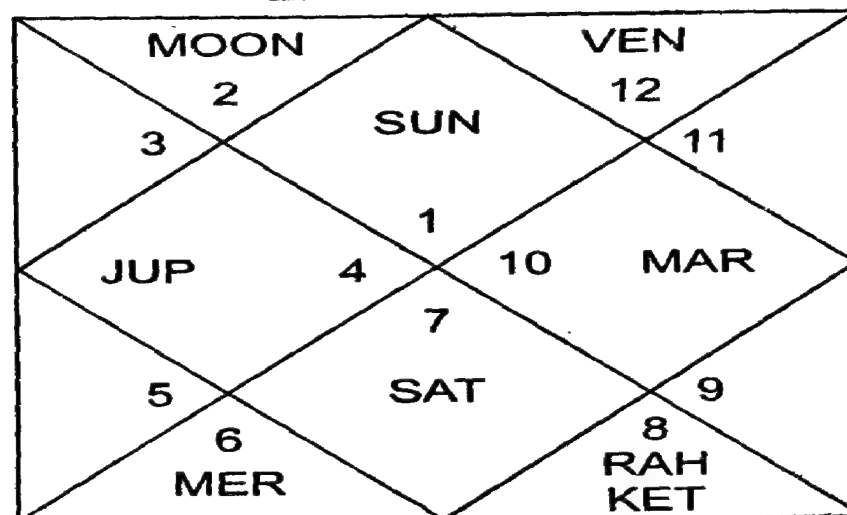
Sun Mar Ra-Ke	Ju	Mer Sat	Moo Ven Sat Ra-Ke
Ven	Friendly Houses		Sun
Ven			Moo Mar Mer Ju
Sun Mar Ra-Ke	Sun Ju	Mer Ra-Ke	Moo Sat Ra-Ke

	Ra-ke	Ju	Mar Ju
Sun Rah Ket	Enemy Houses		Mer Ven Sat Ra-Ke
Su			Ven Sat Ra-Ke
	Sat	Ju	Mar Ju

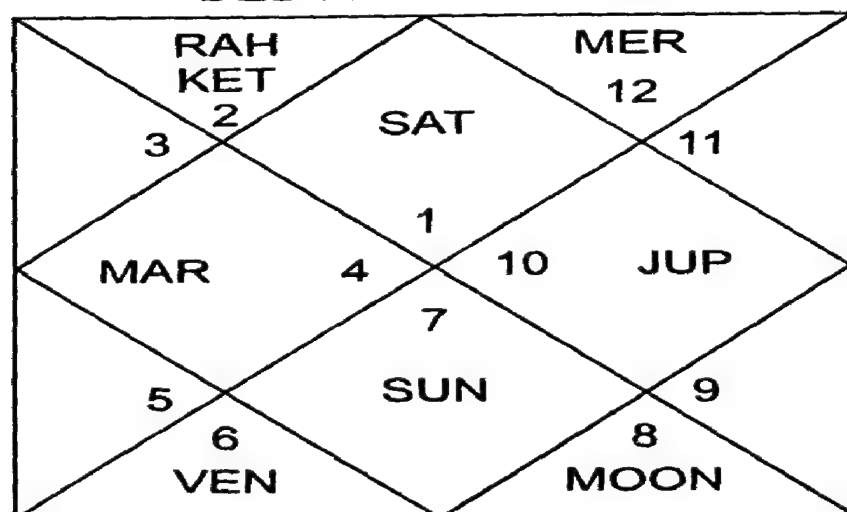
OWN HOUSE



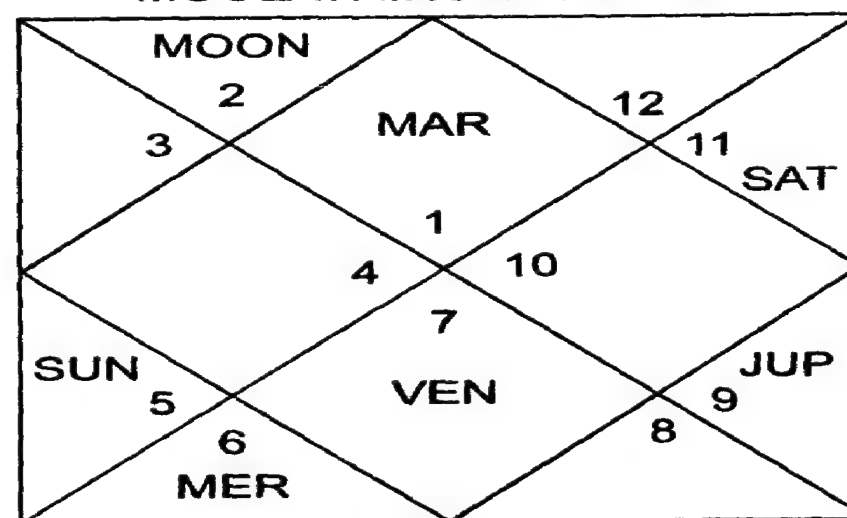
EXALTATION



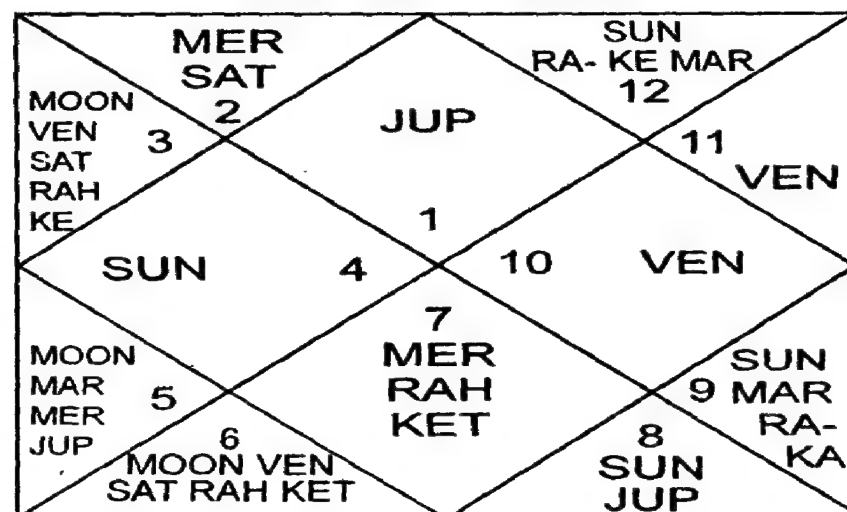
DEBILITION HOUSE



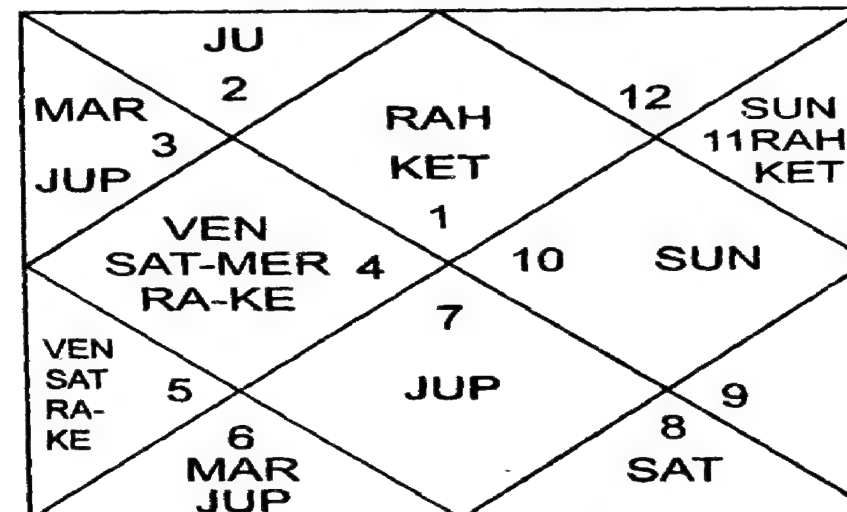
MOOLATRIKONA HOUSE



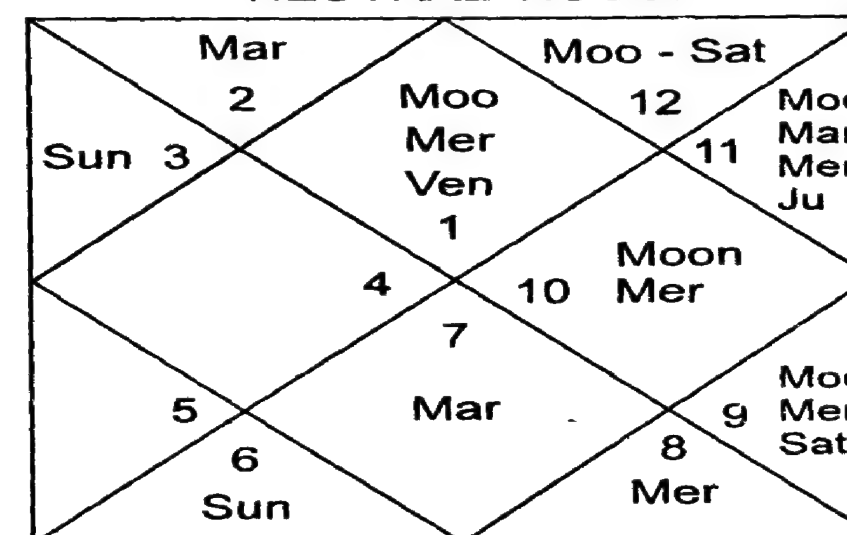
FRIENDLY HOUSE



ENEMY HOUSE



NEUTRAL HOUSE



Moo Sat	Moo Mer Ven	Mar	Sun
Moo Mar mer Ju	Neutral House		
Moo Mer			
Mer Sat	Mer	Mar	Sun

NAKSHATRAS

MEENAM	MESHA	VRISHABHA	MITHUNA
REVATI - 1, 2, 3, 4 UTTARABHADRAPADA 1, 2, 3, 4 PURVABHADRAPADA 4	ASHWINI-1, 2, 3, 4 BHARANI - 1, 2, 3, 4 KRITTIKA - 1	KRITTIKA - 2, 3, 4 ROHINI - 1, 2, 3, 4 MRIGASIRA - 1, 2	MRIGASIRA - 3, 4 ARUDRA - 1, 2, 3, 4 PUNARVASU-1, 2, 3
KUMBHAM PURVABHADRAPADA 1, 2, 3 SATHABISHA 1, 2, 3, 4 DHANISHTA 3, 4	SINGS OF THE ZODIAC WITH CORRESPONDING QUARTERS OF THE CONSTELLATIONS		KATAKA PUNARVASU - 4 PUSHYA - 1,2,3,4 ASLESHA - 1,2,3,4
MAKARA DHANISHTA 1, 2 SRAVANA 1, 2, 3, 4 UTTARASHADA 2, 3, 4			SIMHA MAGHA - 1, 2, 3, 4 PURVAPHALGUNI - 1, 2, 3, 4 UTTARAPHALGUNI-1
DHANUS	VRISCHIGA	THULA	KANYA
UTTARASHADA - 1 PURVAASHADA 1, 2, 3, 4 MULA - 1, 2, 3, 4	JYESTHA - 1, 2, 3, 4 ANURADHA 1, 2, 3, 4 VISAKA - 4	VISAKA - 1, 2, 3 SWATHI - 1, 2, 3, 4 CHITTA - 3, 4	UTTARAPHALGUNI - 2, 3, 4 HASTHA - 1, 2, 3, 4 CHITTA - 1, 2

LESSON - 5

NAKSHATRAS

Zodiac consists of 360 degrees of arc which for the sake of facility is further divided into 12 houses of 30 degrees each. It is again divided into 27 divisions of 13.20 degrees each called NAKSHATRAS or CONSTELLATIONS or ASTERISMS or STARS. Some are of the opinion that there are 28 Nakshatras. This addition of star lies between the arc of uttarashada and sravana which is called "ABHIJIT". According to widely accepted theory we do not use the ABHIJIT Nakshatra to prediction purposes.

The names of the 27 Nakshatras are tabulated below:

1. Ashwini	10. Magha	19. Moola
2. Bharani	11. Purva Phalguni	20. Purvashada
3. Kritika	12. Uttara Phalguni	21. Uttarashada
4. Rohini	13. Hasta	22. Shravana
5. Mrigashira	14. Chitta	23. Dhanista
6. Arudra	15. Swati	24. Satabhisha
7. Punarvasu	16. Vishaka	25. Purva Bhadrapada
8. Pushya	17. Anuradha	26. Uttara Bhadrapada
9. Ashlesha	18. Jyeshtha	27. Revathi

Each constellation consists of one or more stars forming a group which is collectively called as NAKSHATRAS.

SIGNIFICATIONS OF ABHIJIT

Name	:	Abhijit
Sanskrit name	:	Abhijit
Total number of stars	:	Three

	Name letter	Sign	Sign Lord
I Quarter	JA		
II Quarter	JI		
III Quarter	JOO		
IV Quarter	JA		

The 3rd and 4th pada of uttarashada and 1st and 2nd pada of shravana is allocated to the Nakshatra called ABHIJIT. (From 276° - 40'-00" to 280° - 53'-20")

SIGNIFICATIONS OF CONSTELLATIONS OR NAKSHATRAS

1. ASHWINI

Name	:	Ashwini		
Number of stars	:	3		
Shape	:	Like the head of a Horse		
Nature of place	:	City		
Nakshatra Region	:	—		
Gana	:	Deva		
Animal	:	Male Horse		
Bird	:	Vulture		
Nadi	:	Right Parsuva		
Vedha Nakshatra	:	Jyesta		
Colour	:	Black		
Gender	:	Masculine		
		Name letter	Sign	Sign Lord
1 st Pada		CHU	Aries	Mars
2 nd Pada		CHAY	"	"
3 rd Pada		CHO	"	"
4 th Pada		LA	"	"
Continuing letter	:	A		
Thyajya	:	50 ghatis to 54 ghatis		
Aspect	:	Normal (Neutral)		
Lord	:	Ketu		
Dasa	:	7 years - Kethu Dasa		
Deity	:	Aswini Kumars		
Birth Nakshatra of	:	Aswattama		
Rajju	:	Foot (Arohana)		
Tree	:	Etty		
Nature	:	Shipram		
Right / Left	:	Right side star		

2. BHARANI

Name	:	Bharani
Number of stars	:	3
Shape	:	Like the Yoni
Nature of place	:	Village
Nakshatra Region	:	Agni Mandala
Gana	:	Manusha
Animal	:	Elephant
Bird	:	Crow
Nadi	:	Middle
Vedha Nakshatra	:	Anuradha
Colour	:	White
Gender	:	Feminine

	Name letter	Sign	Sign Lord
1 st Pada	LE	Aries	Mars
2 nd Pada	LU	"	"
3 rd Pada	LAY	"	"
4 th Pada	LO	"	"

Continuing letter	:	Ya, Vu
Thyajya	:	24 to 28 ghatis
Nakshatra aspect	:	Downward
Lord	:	Venus
Dasa years	:	20 years venus Dasa
Deity	:	Yama
Birth Nakshatra of	:	Dhuriyothana
Rajju	:	Thigh (Arohana)
Tree	:	Nelli (Amla)
Nature	:	Cruel
Right / Left	:	Right Side star

3. KRITHIKA

Name	:	Krithika
Number of stars	:	Six
Shape	:	like a Sword
Nature of place	:	Soonya Pradesh
Nakshatra Region	:	Agni Mandala
Gana	:	Rakshasa
Animal	:	Goat
Bird	:	Peacock
Nadi	:	Left Parsuva
Nakshatra Vedha	:	Visakha
Colour	:	Red
Gender	:	Feminine

	Name letter	Sign	Sign Lord
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1 st Pada	AA	Aries	Mars
2 nd Pada	EE	Taurus	Venus
3 rd Pada	U	Taurus	Venus
4 th Pada	A	Taurus	Venus

Continuing letter	:	Zha, Ta
Thyajya	:	30 to 34 Ghatis
Aspects	:	Downward
Lord	:	Sun
Dasa	:	Six years - Sun Dasa
Deity	:	Agni
Birth Nakshatra of	:	Karthikeya
Rajju	:	Navel (Arohana)
Tree	:	Aththi
Nature	:	Mixed
Right / Left	:	Right side star

4. ROHINI

Name	:	Rohini
Number of stars	:	Five
Shape	:	Like a Bullock Cart
Nature of place	:	Town
Nakshatra Region	:	Indra Mandala
Gana	:	Manushya
Animal	:	Male Snake
Bird	:	Owl
Nadi	:	Left parsuva
Vedha Nakshtra	:	Swati
Colour	:	Black
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1st Pada	O	Taurus	Venus
2nd Pada	VA	Taurus	Venus
3rd Pada	VE	Taurus	Venus
4th Pada	VU	Taurus	Venus
Continuing Letter	:	Vu (Ru)	
Thyajya	:	40 to 44 ghatis	
Aspects	:	Upward	
Lord	:	Moon	
Dasa	:	Ten years - Moon Dasa	
Deity	:	Bhramma	
Birth Nakshatra of	:	Srikrishna, Bhima	
Rajju	:	Neck (Arohana)	
Tree	:	Naval	
Nature	:	Sthira	
Right / Left	:	Left side star	

5. MRIGASIRA

Name	:	Mrigasira
Number of stars	:	Three
Shape	:	Like the Head of a deer
Nature of place	:	Town
Region	:	Vayu Mandala
Gana	:	Deva
Animal	:	Female snake
Bird	:	Hen
Nadi	:	Middle
Vedha Nakshatra	:	Chitra, Dhanishta
Colour	:	White
Gender	:	Eunuch

	Name letter	Sign	Sign Lord
1 st Pada	VAY	Taurus	Venus
2 nd Pada	VO	Taurus	Venus
3 rd Pada	KA	Gemini	Mercury
4 th Pada	KI	Gemini	Mercury

Continuing letter	:	Ru
Thyajya	:	18 to 22 Gatis
Aspect	:	Neutral
Lord	:	Mars
Dasa	:	7 years - Mars Dasa
Deity	:	Moon
Birth Star of	:	Purusha Animal
Rajju	:	Head
Tree	:	Karungali
Nature	:	Mridhu (Soft)
Right / Left	:	Left side star

6. ARIDRA

Name	:	Aridra
Number of stars	:	One only
Shape	:	Like a Gem
Nature of place	:	Soonya Pradesh
Region	:	Varuna Mandala
Gana	:	Manushya
Animal	:	Male Dog
Bird	:	Sparrow
Nadi	:	Left Parsuva
Vedha Nakshatra	:	Sravana
Colour	:	Light Red
Gender	:	Feminine

	Name letter	Sign	Sign Lord
1 st Pada	KU	Gemini	Mercury
2 nd Pada	KHAM	"	"
3 rd Pada	JNA	"	"
4 th Pada	CHA	"	"

Continuing letter	:	A
Thyajya	:	21 to 25 Ghatis
Aspect	:	Upward
Lord	:	Rahu
Dasa years	:	18 years - Rahu Dasa
Deity	:	Rudra
Birth Nakshatra of	:	Rudra
Rajju	:	Neck
Tree	:	Karungali
Nature	:	Tharunam
Right / Left	:	Left side star

7. PUNARVASU

Name	:	Punarvasu
Number of stars	:	Five
Shape	:	Like a House
Nature of place	:	Town
Region	:	Vayu Mandala
Gana	:	Deva
Animal	:	Female Cat
Bird	:	Swan
Nadi	:	Right Parsuva
Vedha Nakshatra	:	Utthiradam
Colour	:	Black
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1st Pada	KAY	Gemini	Mercury
2nd Pada	KO	"	"
3rd Pada	HA	"	"
4th Pada	H	Cancer	Moon

Continuing letter	:	NGA
Thyajya	:	20 to 24 Ghatis
Aspect	:	Neutral
Lord	:	Jupiter
Dasa years	:	16 years - Jupiter Dasa
Deity	:	Athithi
Birth Nakshatra of	:	Sri Raman Kamadenu
Rajju	:	Navel (Avarohana)
Tree	:	Bamboo
Nature	:	Movable
Right / Left	:	Right side star

8. PUSHYAMI

Name	:	Pushyami
Number of stars	:	Three
Shape	:	Like an Arrow
Nature of place	:	Village
Region	:	Agni Mandala
Gana	:	Deva
Animal	:	Male Sheep
Bird	:	Water Crow
Nadi	:	Middle
Nakshatra Veda	:	Poorvashada
Colour	:	White
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1 st Pada	HU	Cancer	Moon
2 nd Pada	HAY	"	"
3 rd Pada	HO	"	"
4 th Pada	DA	"	"

Continuing letter	:	A
Thyajya	:	20 to 24 Ghatis
Aspects	:	Upward
Lord	:	Saturn
Dasa years	:	Nineteen years - Saturn Dasa
Deity	:	Brihaspati
Birth Nakshatra of	:	Bharadan
Rajju	:	Thigh (Avarohana)
Tree	:	Peepal tree
Nature	:	Shipram
Right / Left	:	Right side star

9. ASLESHA

Name	:	Aslesha
Number of stars	:	Six
Shape	:	Like a Serpent
Nature of Place	:	Open place
Region	:	Varuna Mandala
Gana	:	Raksasha
Animal	:	Male Cat
Bird	:	Sparrow
Nadi	:	Left Parsuva
Vedha Nakshatra	:	Moolam
Colour	:	Red
Gender	:	Feminine

	Name letter	Sign	Sign Lord
1 st Pada	DE	Cancer	Moon
2 nd Pada	DU	"	"
3 rd Pada	DAY	"	"
4 th Pada	DO	"	"

Continuing letter	:	Mey, Mai
Thyajya	:	32 to 36 ghatis
Aspects	:	Downward
Lord	:	Mercury
Dasa years	:	17 years - Mercury Dasa
Deity	:	Serpent
Birth Nakshatra of	:	Dharma, Lakshman
Rajju	:	Foot (Avarohana)
Tree	:	Punnai
Nature	:	Tharunam
Right / Left	:	Right side star

10. MAGHA

Name	:	MAGHA
Number of stars	:	Five
Shape	:	Like a House
Nature of place	:	Town
Region	:	Agni Mandalam
Gana	:	Rakshasa
Animal	:	Male Rat
Bird	:	Vulture
Nadi	:	Left Parsuva
Vedha Nakshatra	:	Revati
Colour	:	Black
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1 st Pada	MA	Leo	Sun
2 nd Pada	ME	"	"
3 rd Pada	MU	"	"
4 th Pada	MAY	"	"
Continuing letter	:	Ka, Sa	
Thyajya	:	20 to 24 Ghatis	
Aspect	:	Downward	
Lord	:	Ketu	
Dasa	:	7 years - Kethu Dasa	
Deity	:	Pitru deity	
Birth Nakshatra of	:	Yama	
Rajju	:	Foot (Arohana)	
Tree	:	Banyan Tree	
Nature	:	Cruel	
Right / Left	:	Left side star	

13. HASTHA

Name	:	HASTHA
Number of stars	:	Five
Shape	:	Like a Hand (Palm)
Nature of place	:	Town
Region	:	Vayu Mandala
Gana	:	Deva
Animal	:	Buffalo
Bird	:	Vulture
Nadi	:	Right Parsua Naadi
Vedha Nakshatra	:	Satabhisha
Colour	:	Black
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1 st Pada	PU	Virgo	Mercury
2 nd Pada	SHAW	"	"
3 rd Pada	NA	"	"
4 th Pada	DHA	"	"

Continuing letter	:	Ta, Va
Thyajya	:	21 to 25 Ghates
Aspects	:	Neutral
Lord	:	Moon
Dasa	:	10 years - Moon Dasa
Deity	:	Dvashta
Rajju	:	Neck
Tree	:	Vilvam
Right / Left	:	Right side star

14. CHITTA

Name	:	Chitta
Number of stars	:	One
Shape	:	Like a pearl
Nature of place	:	Town
Region	:	Vayu Mandala
Gana	:	Rakshasa
Animal	:	Male Tiger
Naadi	:	Middle
Vedha Nakshatra	:	Mrigasira, Dhanishta
Colour	:	White
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1 st Pada	PAY	Virgo	Mercury
2 nd Pada	PO	"	"
3 rd Pada	RA	Libra	Venus
4 th Pada	RI	"	"
Continuing letter	:	Ta, Va	
Thyajya	:	20 to 24 Ghates	
Aspect	:	Neutral	
Lord	:	Mars	
Dasa	:	7 years - Mars Dasa	
Deity	:	Dvashta	
Rajju	:	Head	
Tree	:	Vilvam	
Right / Left	:	Right side star	

15. SWATHI

Name	:	Swathi
Number of stars	:	One
Shape	:	like a Ruby
Nature of place	:	Open place
Region	:	Vayu Mandala
Gana	:	Deva
Animal	:	He Buffalo
Bird	:	Bee
Nadi	:	Left Parsua Nadi
Vedha Nakshatra	:	Rohini
Colour	:	Red
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1 st Pada	RU	Libra	Venus
2 nd Pada	RAY	"	"
3 rd Pada	RO	"	"
4 th Pada	THA	"	"

Continuing letter	:	Va
Thyajya	:	14 to 18 Ghatis
Aspect	:	Neutral
Lord	:	Rahu
Dasa	:	18 years Rahu Dasa
Deity	:	Vayu Devatha
Birth Nakshatra of	:	Narasimha Murthy
Rajju	:	Neck
Tree	:	Marudham tree
Right / Left	:	Right side star

16. VISHAKA

Name	:	Vishaka
Number of stars	:	Five
Shape	:	like a Wheel
Nature of place	:	Open place
Region	:	Agni Mandala
Gana	:	Raksasha
Animal	:	Female Tiger
Bird	:	Red Sparrow
Nadi	:	Left Parsuva
Vedha Nakshtra	:	Krithika
Colour	:	Red
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1 st Pada	THI	Libra	Venus
2 nd Pada	THU	"	"
3 rd Pada	THEY	"	"
4 th Pada	THO	Scorpio	Mars
Thyajya	:	14 to 18 Ghatis	
Aspect	:	Downward	
Lord	:	Jupiter	
Dasa	:	16 years - Jupiter Dasa	
Deity	:	Indra, Agni	
Rajju	:	Navel (Avarohana)	
Tree	:	Vila tree	
Right / Left	:	Left side star	

17. ANURADHA

Name	:	Anuradha
Number of stars	:	Three
Shape	:	like a Flower
Nature of place	:	Town
Region	:	Indra Mandala
Gana	:	Deva
Animal	:	Female Deer
Bird	:	Vanampadi
Nadi	:	Middle
Vedha Nakshatra	:	Bharani
Colour	:	White
Gender	:	Masculine

	Name letter	Sign	Sign Lord
1st Pada	NA	Scorpio	Mars
2nd Pada	NI	"	"
3rd Pada	NU	"	"
4th Pada	NAY	"	"

Continuing letter	:	THA, DHA
Thyajya	:	10 to 14 Ghatis
Aspect	:	Neutral
Lord	:	Saturn
Dasa	:	19 years - Saturn Dasa
Deity	:	Mithran
Rajju	:	Thigh (Avarohana)
Tree	:	Magila tree
Right / Left	:	Left side star

18. JYESHTA

Name	:	Jyeshta
Number of stars	:	Three
Shape	:	Like An Ear Ring
nature of place	:	Open place
Region	:	Indra Mandala
Gana	:	Raksasha
Animal	:	Male Deer
Bird	:	Sathaka Patchi
Nadi	:	Right Parsua Naadi
Vedha Nakshatra	:	Aswini
Colour	:	White
Gender	:	Feminine

	Name letter	Sign	Sign Lord
1 st Pada	NO	Scorpio	Mars
2 nd Pada	YA	"	"
3 rd Pada	YE	"	"
4 th Pada	YU	"	"

Continuing letter	:	YA, THA
Thyajya	:	14 to 18 Ghatis
Aspect	:	Neutral
Lord	:	Mercury
Dasa	:	17 years - Mercury Dasa
Deity	:	Indra
Rajju	:	Foot (Avarohāna)
Tree	:	Paraai tree
Right / Left	:	Left side star

19. MOOLA

Name	:	Moola
Number of stars	:	Six
Shape	:	Like Angusa (A kind of Stick)
Nature of place	:	Town
Region	:	Varuna Mandala
Gana	:	Raksasha
Animal	:	Female Dog (Bitch)
Bird	:	Semparathi
Nadi	:	Right Parsua Naadi
Vedha Nakshadra	:	Aslesha
Colour	:	Black
Gender	:	Eunuch

	Name letter	Sign	Sign Lord
1st Pada	YAY	Sagittarius	Jupiter
2nd Pada	YO	"	"
3rd Pada	BA	"	"
4th Pada	BI	"	"
Continuing letter	:	PA, PAA	
Thyajya	:	20 to 24 ghatis	
Aspect	:	Downward	
Lord	:	Kethu	
Dasa	:	7 years - Kethu Dasa	
Deity	:	Nlruruthi (yaathu Dhanan)	
Rajju	:	Foot (Arohana)	
Tree	:	Mara Tree	
Right / Left	:	Right side star	

20. POORVA ASHADA

Name	:	Poorva ashada
Number of stars	:	Four
Shape	:	Like Crescent
Nature of place	:	Open Place
Region	:	Vayu Mandala
Gana	:	Manusha
Animal	:	Male Monkey
Bird	:	Gowdari
Nadi	:	Middle
Vedha Nakshatra	:	Pushya
Colour	:	White
Gender	:	Feminine

	Name Letter	Sign	Sign lord
Ist Pada	BU	Sagittarius	Jupiter
2 ad Pada	THHA	„	„
3rd Pada	BHA	„	„
4th Pada	DHA	„	„
Continuing letter	:	Pha, Bha	
Thyajya	:	24 to 28 grhatis	
Aspect	:	downward	
Lord	:	Venus	
Dasa years	:	20 years Venus Dasa	
Deity	:	JalaDevatha	
Rajju	:	Thigh (Arohana)	
Tree	:	Vanchi Tree	
Right /Left	:	Right side star	

UTTARA ASHADA

Name	:	Uttara ashada
Number of stars	:	Eight
Shape	:	Like the Head of an Elephant
Nature of place	:	Open Place
Region	:	Indra Mandala
Gana	:	Manusha
Animal	:	cow
Bird	:	Valian (A kind of pigeon)
Nadi	:	Left Parsua Naadi
Vedha Nakshatra	:	Punarvasu
Colour	:	Red
Gender	:	Feminine

	Name Letter	Sign	Sign lord
1st Pada	BAY	Sagittarius	Jupiter
2 ad Pada	BO	Capricorn	Saturn
3rd Pada	JA	„	„
4th Pada	Jl	„	„
Continuing letter	:	MA	
Thyajya	:	20 to 24 Ghates	
Aspect	:	up ward	
Lord	:	Sun	
Dasa years	:	6 years - Sun Dasa	
Deity	:	Vishwa Deva	
Rajju	:	Navel (Arohana)	
Tree	:	Pala tree	
Right /Left	:	Right side star	

22. SRAVANA

Name	:	Sravana		
Number of stars	:	Three		
Shape	:	Like a Bow		
Nature of place	:	Town		
Region	:	Indra Mandala		
Gana	:	Deva		
Animal	:	Female Monkey		
Bird	:	A type of crane		
Nadi	:	Middle Parsua Naadi		
Vedha Nakshatra	:	Aridra		
Colour	:	Black		
Gender	:	Masculine		
		Name Letter	Sign	Sign lord
1st Pada		JU	Capricorn	Saturn
2 ad Pada		JAY	"	"
3 rd Pada		JO	"	"
4 th Pada		GHA	"	"
Continuing letter	:	Tho		
Thyajya	:	10 to 14 ghatis		
Aspect	:	upward		
Lard	:	Moon		
Dasa	:	10 years - Moon Dasa		
Deity	:	Vishnu		
Rajju	:	Neck (Arohana)		
Tree	:	Erukku		
Right /Left	:	Left side star		

23. DHANISHTA

Name	:	Dhanishta
Number of stars	:	Four
Shape	:	like a Musical Drum
Nature of Place	:	Village
Region	:	Indu Mandala
Gana	:	Raksasha
Animal	:	Female Lion (Leo)
Bird	:	Pon Vandu (Golden Bee)
Nadi	:	Middle
Vedha Nakshatra	:	Mrigasira, Chitta
Colour	:	White
Gender	:	Feminine

	Name Letter	Sign	Sign lord
Ist Pada	GA	Capricorn	Saturn
2 ad Pada	GI	„	„
3 rd Pada	GU	Aquarius	„
4 th Pada	GAY	„	„

Continuing letter	:	Traya
Thyajya	:	10 to 14 ghatis
Aspect	:	Upward
Lord	:	Mars
Dasa	:	7 years - Mars Dasa
Deity	:	Vasu Devatha
Rajju	:	Head
Tree	:	Vanni
Right /Left	:	Left side star

24. SATHABISHA

Name	:	sathabisha
Number of stars	:	100
Shape	:	Like a Globe
Nature of place	:	Open Place
Region	:	Varuna Mandala
Gana	:	Rakshasa
Animal	:	Female Horse
Bird	:	Black crow
Naadi	:	Right Parsua Naadi
Vedha Nakshatra	:	Hastha
Colour	:	Red
Gender	:	Eunuch

	Name Letter	Sign	Sign lord
Ist Pada	GO	Aquarius	Saturn
2 ad Pada	SA	Aquarius	Saturn
3 rd Pada	SI	Aquarius	Saturn
4 th Pada	SU	Aquarius	Saturn
Continuing letter	:	sha	
Thyajya	:	18 to 22 ghatas	
Aspect	:	up ward	
Lord	:	Rahu	
Dasa years	:	18 years - Rahu Dasa	
Deity	:	Varuna	
Rajju	:	Neck	
Tree	:	Kadambu tree	
Right /Left	:	Left side star	

25. POORVA BHADRAPADA

Name	:	Poorva Bhadrapada
Number of stars	:	Ten
Shape	:	like a Cot
Nature of Place	:	Town
Region	:	Indra Mandala
Gana	:	Manusha
Animal	:	Lion
Bird	:	Madapura (a kind of Pigeon)
Nadi	:	Right Parsua Naadi
Vedha Nakshatra	:	Uttara Phalguni
Colour	:	Black
Gender	:	Masculine

	Name Letter	Sign	Sign lord
Ist Pada	SAY	Aquarius	Saturn
2 ad Pada	SO
3 rd Pada	THA
4 th Pada	THI	Pisces	Jupiter
Continuing letter	:	La	
Thyajya	:	16 to 20 Ghatish	
Lord	:	Jupiter	
Dasa years	:	16 years	
Deity	:	Ajaihabath	
Rajju	:	Navel (Avarohana)	
Tree	:	Mango tree	
Right /Left	:	Right side star	

26. UTTARA BHADRAPADA

Name	:	Uttra Bhadrapada		
Number of stars	:	Two		
Shape	:	Like a Sword		
Nature of place	:	Village		
Gana	:	Manusha		
Region	:	Vaayu Mandala		
Animal	:	Cow		
Bird	:	Kuil (A kind of singing bird)		
Nadi	:	Middle		
Vedha Nakshatra	:	Poorva Phalguni		
Colour	:	White		
Gender	:	Masculine		
		Name Letter	Sign	Sign lord
1st Pada		THU	Pisces	Jupiter
2 ad Pada		SYAM	„	„
3 rd Pada		JHA	„	„
4 th Pada		THE	„	„
Thyajya	:	24 to 28 Ghatis		
Aspect	:	up ward		
Lord	:	Saturn		
Dasa	:	19 years - Saturn Dasa		
Deity	:	Agniputhra		
Rajju	:	Thigh (Arohana)		
Tree	:	Neem		
Birth star of	:	Jadaayu (A huge bird who helped Sri Rama)		
Continuing letter	:	Ha, Li		
Right /Left	:	Right side star		

27. REVATHI

Name	:	Revathi		
Number of stars	:	32		
Shape	:	Like a Fish		
Nature of place	:	Open place		
Region	:	Varuna Mandala•		
Gana	:	Deva		
Animal	:	She Elephant		
Bird	:	Peacock		
Nadi	:	Left Parsua Naadi		
Vedha Nakshatra	:	Magha		
Colour	:	Red		
Gender	:	Feminine		
		Name Letter	Sign	Sign lord
1st Pada		THAY	Pisces	Jupiter
2 ad Pada		THO	„	„
3 rd Pada		CHA	„	„
4 th Pada		CHI	„	„
Continuing letter	:	KSHA		
Thyajya	:	30 to 34 Ghatis		
Aspect	:	Neutral		
Lord	:	Mercury		
Dasa	:	17 years - Mercury Dasa		
Deity	:	Poosha		
Rajju	:	Foot (Avarohana)		
Tree	:	Iluppai tree		
Right /Left	:	Right side star		

LESSON – 6

YEARS, AYANAS, RITUS, MONTHS

I YEARS

In calculating a year, there are five different methods : soura Mana, savana mana, Nakshatra mana, chandramana and Barhaspatyamana. A solar year begins when the Sun is in the beginning point of zodiac. A Lunar year begins when the Sun and Moon are at same degree in pisces.

I. Sixty years

<u>Indian Years</u>	<u>English Years</u>	<u>Deity</u>
1. Prabhava	: 1867 - 1927 - 1987	: Brahma
2. Vibava	: 1968 - 1928 - 1988	: Vishnu
3. Sukla	: 1869 - 1929 - 1989	: Mahesh
4. Pramodhootha	: 1870 - 1930 - 1990	: Ganesh
5. Prajothpathi	: 1871 - 1931 - 1991	: Ganaban
6. Angirasa	: 1872 - 1932 - 1992	: Shadananan
7. Srimugha	: 1873 - 1933 - 1993	: Vallee
8. Bava	: 1874 - 1934 - 1994	: Gawri
9. Yuva	: 1875 - 1935 - 1995	: Bramhi
10. Dhathu	: 1876 - 1936 - 1996	: Maheswari
11. Eswara	: 1877 - 1937 - 1997	: Gowmari
12. Bhagudhanya	: 1878 - 1938 - 1998	: Vaishnavi
13. Pramati	: 1879 - 1939 - 1999	: Vaaraahi
14. Vikrama	: 1880 - 1940 - 2000	: Indhirani
15. Vishu	: 1881 - 1941 - 2001	: Chamundi
16. Chitrabanu	: 1882 - 1942 - 2002	: Arohan
17. Subanu	: 1883 - 1943 - 2003	: Prajan
18. Tarana	: 1884 - 1944 - 2004	: Padaran
19. Parthiba	: 1885 - 1945 - 2005	: Padangan
20. Vya	: 1886 - 1946 - 2006	: Swarnaran
21. Sarvajith	: 1887 - 1947 - 2007	: Jyothishman
22. Sarvathari	: 1888 - 1948 - 2008	: Vibasan
23. Virodhi	: 1889 - 1949 - 2009	: Kasyaban
24. Vikruthi	: 1890 - 1950 - 2010	: Ravi
25. Kara	: 1891 - 1951 - 2011	: Suryan
26. Nandana	: 1892 - 1952 - 2012	: Bhanu
27. Vijaya	: 1893 - 1953 - 2013	: Gagan
28. Jaya	: 1894 - 1954 - 2014	: Busha
29. Manmatha	: 1895 - 1955 - 2015	: HiranyaKarban

30.	Dhurmugi	: 1896	- 1956 - 2016	: Mareesi
31.	Heyvilambi	: 1897	- 1957 - 2017	: Adityan
32.	Vilambi	: 1898	- 1858 - 2018	: Savitha
33.	Vikari	: 1899	- 1959 - 2019	: Arukkan
34.	Sarvari	: 1900	- 1960 - 2020	: Baskaran
35.	Pilava	: 1901	- 1961 - 2021	: Agni
36.	Subakirudhu	: 1903	- 1963 - 2023	: Sahojan
37.	Sobakirudhu	: 1902	- 1962 - 2022	: Jadhavedhan
38.	Krodhi	: 1904	- 1964 - 2024	: Ajiraprabu
39.	Visuavas	: 1905	- 1965 - 2025	: Vaisvanaran
40.	Parabava	: 1906	- 1966 - 2026	: Naryabasan
41.	Pilavanga	: 1907	- 1967 - 2027	: Bangthiradasan
42.	Keelaka	: 1908	- 1968 - 2028	: Visarbi
43.	Soumya	: 1909	- 1969 - 2029	: Matsyamoorthi
44.	Satharana	: 1910	- 1970 - 2030	: Koormamoorthi
45.	Virodhikirudhu	: 1911	- 1971 - 2031	: Varaha Moorthi
46.	Paridhabi	: 1912	- 1972 - 2032	: Narasimmamoorthi
47.	Pramadeesa	: 1913	- 1973 - 2033	: Vamana Moorthi
48.	Anandha	: 1914	- 1974 - 2034	: Sri Raman
49.	Rakshasa	: 1915	- 1975 - 2035	: Parasuraman
50.	Nala	: 1916	- 1976 - 2036	: Balaraman
51.	Pingala	: 1917	- 1977 - 2037	: Krishnan
52.	Kalayukthi	: 1918	- 1978 - 2038	: Kalki
53.	Sidharthi	: 1919	- 1979 - 2039	: Budhdha
54.	Roudri	: 1920	- 1980 - 2040	: Durga
55.	Durmathi	: 1921	- 1981 - 2041	: Yathudanan
56.	Thundubi	: 1922	- 1982 - 2042	: Bairavar
57.	Rudrothkari	: 1923	- 1983 - 2043	: Hanuman
58.	Rakthakshi	: 1924	- 1984 - 2044	: Saradha (Saraswati)
59.	Krodhana	: 1925	- 1985 - 2015	: Dhakshayani
60.	Akshaya	: 1926	- 1986 - 2016	: Lakshmi

1. THE DEITY OF THE PRABHAVA SAMVATHSARA IS : BRAHMA

The native born in this Samvatsara, will be very much interested in earning every thing. He will have children, he will be wise and have more longevity. He will enjoy all worldly comforts.

2. THE DEITY OF THE VIBHAVA SAMVATSARA IS : VISHNU

The nature born in this Samvatsara, enjoys things which are meant to be consumed, is extremely beautiful, strong and intelligent, knows the mysteries of arts, is king of his family, good mannered, cultured and very learned.

3. THE DEITY OF THE SHUKLA SAMVATSARA IS : MAHESHA

The native born in this Samvatsara is generally clean hearted and Pure. He has always an inclination towards acquiring knowledge. He has no enemy around him and he himself does not have enmity with anyone.

4. THE DEITY OF THE PRAMODHOOTHA SAMVATSARA IS : GANESHA

The native born in this samvatsara is the giver of alms, enjoys pleasure, is extremely beautiful, truthful, has good qualities, is skilful, deceptive, does good to others and be proud.

5. THE DEITY OF THE PRAJOTHPATHI SAMVATSARA IS : GANABAN

The native born in this samvatsara is proud of being the husband of a wife who is endowed with good qualities, always kind hearted, practices the religion of his family, has excellent nature, does reverence to God, Brahmins and his teachers and is courteous to others.

6. THE DEITY OF THE ANGIRASA SAMVATSARA IS : SHADANANA

The native born in this samvatsara is happy, has all the objects of enjoyment, self-pride, is sweet-spoken, and blessed with many sons, keeps his thoughts secret in a proper way and is long lived.

7. THE DEITY OF THE SHRIMUKHA SAMVATSARA IS : VALLEE

The native born in this samvatsara is wealthy, valorous, energetic, knows a number of shastras, has affection for his friends, is endowed with truth, intellect, has physical strength, has good fame and is extremely generous.

8. THE DEITY OF THE BHAVA SAMVATSARA IS : GOWREE

The native born in this samvatsara has a splendid or magnificent mind, is very famous, is endowed with good qualities, is courteous, always remains happy and is endeared to many.

9. THE DEITY OF THE YUVA SAMVATSARA IS : BHARAMHEE

The native born in this samvatsara is the direct incarnation of happiness, is endowed with good qualities, is courteous, peaceful, bountiful or generous, full of erudition or learning, long lived, has a very hard and firm body and is contented.

10. THE DEITY OF THE DHATHU SAMVATSARA IS : MAHESWARI

The native born in this samvatsara has pride of possessing all kinds of good qualities, is extremely beautiful, devoted to his teacher, skilled in kraft or art and courteous and good-mannered.

11. THE DEITY OF THE ESHWARA SAMVATSARA IS : GOWMARI

The native born in this samvatsara gets angry very soon, is full of Joy, has good qualities in him, is valorous, skilful and sagacious, skilled in arts and is courteous.

12. THE DEITY OF THE BAHUDHANYA SAMVATSARA IS : VAISHNAVI

The native born in this samvatsara is wise in trade, respected by royalty; charitable, suffers from pride, knows the essential nature of the shastra and possesses many kinds of wealth and grains.

13. THE DEITY OF THE PRAMATHI SAMVATSARA IS : VARAHI

The native born in this samvatsara is endowed with chariots, flag, umbrella, houses, is engrossed in the study of shastras, is killer of his enemy, minister of the king and has knowledge of the Vedas.

14. THE DEITY OF THE VIKRAMA SAMVATSARA IS : INDHIRANI

The native born in this samvatsara remains engaged in doing extremely terrible or fierce deeds, is skilled in attacking the enemy's army, is a warrior or champion, has patience and endurance, is extremely generous and valorous or powerful.

15. THE DEITY OF THE VISHU SAMVATSARA IS : CHAMUNDI

The native born in this samvatsara praises the ward done by his own self, does things which are blame worthy, remains in the company of men of vicious or wicked conduct, accomplishes things for others, has many wives, is dirty, lazy, and avaricious.

16. THE DEITY OF THE CHITRABHANU SAMVATSARA IS : AROGAN

The native born in this samvatsara is fond of various kinds of clothes and flowers, has a heart or mind which is full of different ambitions, is good natured and is endowed with crafts or arts.

17. THE DEITY OF THE SUBHANU SAMVATSARA IS : PRAJAN

The native born in this samvatsara has curly hair, simple nature, beautiful form, is the conqueror of the enemy, wise, courteous, has smiling joyful face and is endowed with splendour or Magnificence.

18. THE DEITY OF THE TARANA SAMVATSARA IS : PADARAN

The native born in this samvatsara is deceitful or cunning but is valiant or heroic, restless, well versed in arts and crafts, extremely harsh and cruel, does those things which are the object of hatred and is endowed with wealth.

19. THE DEITY OF THE PARTHIVA SAMVATSARA IS : PATHANKAN (SUN)

The native born in this samvatsara performs the rites of his religion, is well versed in the excellence of shastras, is a perfect hand in the field of arts, sensual or pleasure – loving and is the chief of his family.

20. THE DEITY OF THE VYA SAMVATSARA IS : SWARNARAN

The native born in this samvatsara is very much engrossed in enjoying worldly pleasures, subjected to addictions, fearless in borrowing from some one, that is, always ready to borrow without any hesitation and therefore always remains in debt, is restless and has a tendency of spending much.

21. THE DEITY OF THE SARVAJIT SAMVATSARA IS : JYOTHISHMAN

The native born in this samvatsara is honored by the king, always celebrates very great functions and is pure. He has a huge body. He is a conqueror of his enemies.

22. THE DEITY OF THE SARVADHARI SAMVATSARA IS : VIBASAN

The native born in this samvatsara is the master of retinue of servants and he enjoys many kinds of comforts and pleasures. He is endowed with beauty, likes sweet foods, has patience and endurance and obeys traditions and conventions.

23. THE DEITY OF THE VIRODHI SAMVATSARA IS : KASYABAN

The native born in this samvatsara is an eloquent speaker, wanders in foreign lands, does not give Joy and happiness to his own people, is extremely deceitful or cunning and does not develop relationship or friendship with the people.

24. THE DEITY OF THE VIKRUTHI SAMVATSARA IS : RAVI

The native born in this samvatsara is subjected to poverty, is certainly horrible looking, has a tall body, is given to pride and is lacking in wisdom and intelligence and does not establish friendship with anyone.

25. THE DEITY OF THE KHARA SAMVATSARA IS : SURYAN (SUN)

The native born in this samvatsara is lustful, dirty in his body, speaker of very harsh and loud words without any reason or purpose, is given to quarreling, is shameless and possesses a huge body.

26. THE DEITY OF THE NANDANA SAMVATSARA IS : BANU

The native born in this samvatsara gets water tank, well, dug, and arrange construction of Dharmashala. He is always interested in donating grains as alms. He has pure heart and remains happy as he has wife and sons.

27. THE DEITY OF THE VIJAY SAMVATSARA IS : GAGAN

The native born in this samvatsara shows bravery and valour during war, is of good conduct, is honoured by the king, is an excellent speaker, bountiful, kind hearted and killer of his enemy.

28. THE DEITY OF THE JAYA SAMVATSARA IS : POOSHA

The native born in this samvatsara is bountiful and generous, destroyer of the enemies has a longing or desire of getting victory, is engrossed in worldly or sensual enjoyment and is very resplendent or shining.

29. THE DEITY OF THE MANMATHA SAMVATSARA IS : HIRANYAKARBAN

The native born in this samvatsara is adorned with ornament of special kind, gets sensuous pleasure with woman, is sweet-spoken, always remains engaged in singing and dancing.

30. THE DEITY OF THE DURMUKHI SAMVATSARA IS : MARICHI

The native born in this Samvatsara is hard hearted person, not a gentle man with curved hands and feet. He will be engaged in sinful acts. Always does harm to others.

31. THE DEITY OF THE HEVILAMBI SAMVATERARA IS ADITHYAN

The Native born in this samvatsara is endowed with house, means of conveyance-four wheeled, gold, lathes wealth and grains and gems. He has the happiness of having a good wife and sons and he has the tendency of collecting all kinds of Material things.

32. THE DEITY OF THE VILAMBI SAMVATRARA IS SAVITHA

The Nature born in this samvatsara is deceitful, extremely avaricious or greedy, lazy, phlegmatic used, fatalist, and has the habit of spearing with act purpose.

33. THE DEITY OF THE VIKARI SAMVATSARA IS ARUKKAN

The native born in this samvatsara is extremely stubborn skilled and experienced in all the arts, has a tendency to collect things, restless mind, is deceitful or cunning, has the habit of speaking too much and without purpose and does not have belief in his friends.

34. THE DEITY OF THE SARVARI SAMVATSARA IS BASKARAN

The native born on this samvatsara is skilled or experienced in trade activities, in sensual or pleasure loving, does not help his friends and remains engaged in acquiring the knowledge of many branches of learning.

35. THE DEITY OF THE PILAVA SAMVATSARA IS AGNI

The Native born in this samvatsara is extremely wealthy, gets respect due to his being serviceable, defeated by his wife, contended, keeps his thoughts secret.

36. THE DEITY OF THE SHUBAKRUTHU SAMVATSARA IS JATHAVEDHAN

The native born in this samvatsara is endowed with good fortune learning, courtesy and humility and excellent virtuous deeds, is long – lived and has many sons and much wealth and property.

37. THE DEITY OF SHOBAKRUTHU SAMVATSARA IS SAHOJASAN

The native born in this samvatsara makes progress in every field. He is handsome has excellent virtues, is kind hearted, and does good deeds. Specially he gets victory and success in the battle of life. He is endowed with brilliance, courtesy or humility, has beautiful eyes and is skilful.

38. THE DEITY OF KRODHI SAMVATSARA IS AJIRA PRABHU

The native born in this samvatsara has wicked eyes, cruel natured, has great love for his wife and is dear to her, is extremely naughty and proud, obstructs in the way of some other person and has temperament prone to anger.

39. THE DEITY OF VISHWAVASU SAMVATSARA IS VAISWANARAN

The native born in this samvatsara is blessed with a virtuous wife and son, is excessively generous, has excellent conduct, excessive patience and endurance, likes sweet foods and is endowed with all the virtues.

40. THE DEITY OF PARABAVA SAMVATSARA IS NARYABASAN

The Native born in this samvatsara can hardly make accumulation of wealth or grains is the speaker of bitter and harsh words, is devoid of good conduct and is stupid.

41. THE DEITY PILAVANGA SAMVATSARA IS BANKTHIRADASAN

The native born in this samvatsara is volatile and of restless mind, does not have a desire to do good deeds is a deceit, devoid of good conduct, thoughtless.

42. THE DEITY OF KEELAKA SAMVATSARA IS VISARBI

The native born in this Samvatsara is of medium or average handsomeness, is sweet spoken, kind hearted, has desire for water, has very fat legs, beautiful forehead, is strong and destroyer of his enemies.

43. THE DEITY OF SOWMYA SAMVATSARA IS MATHSYAMOORTHY

The native born in this samvatsara is destined to be a pandit and learned man, wealthy, very sensual, has love for his deities and God and his guests, is endowed with satire habits and a lean body.

44. THE DEITY OF THE SADHARANA SAMVATSARA IS KOORMAMOORTHY

The native born in this samvatsara has love for wandering here and there, is talented in writing, is pure and is detached from worldly pleasure, pure and simple.

45. THE DEITY OF THE VIRODHIKIRUTHU IS VARAHAMOORTHY

The native born in the samvatsara remains engrossed in the worship of lord shiva, quarrels with and opposes many and neglects his father.

46. THE DEITY OF THE PARIDHABI SAMVATSARA IS NARASIMHA MOORTHY

The native born in this samvastra is learned courteous expert in the field of arts, honoured in the king's court and gets reputation and wealth through the medium of trade.

47. THE DEITY OF THE PRAMADEESA SAMVASARA IS VAMANA

The native born in this samvatsara is villainous and wicked, proud, quarrelsome, avaricious and greedy, has great love for his own men, is destined to be poor and is does deeds which are apprehensible and blame worthy.

48. THE DEITY OF THE ANANDA SAMVATSARA IS SRIRAMAN

The native born in this samvastra has a tendency for giving alms is skilful, more intelligent is always endowed with the happiness of having a son, is learned, has sense of gratitude and thankfulness, is courteous and liberal or bountiful.

49. THE DEITY OF THE RAKSHASA SAMVATSARA IS PARASURAMAN

The native born in this samvatsara is extremely cruel and malefic, doer of reprehensible and blameworthy deeds, quarrelsome, devoid of religious mind and thoughtfulness and also courageous.

50. THE DEITY OF THE NALA SAMVATSARA IS BALARAMAN

The native born in this samvatsara is gifted with good sense, is expert in the trade of materials produced in water, has good character, a little wealthy, restless and is a supporter of many.

51. THE DEITY OF THE PINGALA SAMVATSARA IS KRISHNA

The native born in this samvatsara has golden eyes, is the doer of reprehensible and blame worthy deeds, is of fierce or extreme nature, restless, has grandeur and majesty is bountiful and beneficent, stupid and uses harsh words.

52. THE DEITY OF THE KALAYUKTHI SAMVATSARA IS KALKI

The native born in this samvatsara has tendency for loose talks and that too much without any purpose, is endowed with blame, intellect, is devoid of fortune and has lean body.

53. THE DEITY OF THE SIDDAARATHI SAMVATSARA IS BUDDHA

The native born in this samvatsara is generous and liberal and kind hearted, remains happy, gets fame in the battle, is handsome, becomes a minister for the king, is honoured by many and is capable and competent.

54. THE DEITY OF THE RAUDRI SAMVATSARA IS DURGA

The native born in this samvatsara is of horrible appearance, rears cattle, speaks ill of others is excessively deceitful, gets a bad name, is of vicious heart and is very fierce.

55. THE DEITY OF THE DURMATHI SAMVATSARA IS YADHUDANAN

The native born in this samvatsara has the pride of keeping his words, remains constantly unhappy, is sensual and given to the pleasures of sex, engaged in doing base deeds.

56. THE DEITY OF THE DUNDUBHI SAMVATSARA IS BHAIRAVAR

The native born in this samvatsara is always a recipient of honour from the king, is endowed with elephants, horses, lands and gold and is lover of dance and songs.

57. THE DEITY OF THE RUDHRODGARI SAMVATSARA IS HANUMAN

The native born in this samvatsara has reddish eyes, is lean bodied perhaps due to the Disease of jaundice excessively hot – tempered and prone to excessive anger, has bad nails on his hands and feet and gets wounded by some weapon.

58. THE DEITY OF THE RAKTAKSHI SAMVATSARA IS SARASWATHI

The native born in this samvatsara is very handsome remains engaged in righteous and religious conduct, is extremely lustful, does not tolerate the growth of others and has eye disease.

59. THE DEITY OF THE KRODHANA SAMVATSARA IS DHAKSHAYANI

The native born in this samvatsara puts obstacles to the action of others, is dominated in temperament by the quality of Tamas Guna, fierce and terrible and appears cruel to others.

60. THE DEITY OF THE AKSHAYA SAMVATSARA IS LAKSHMI

The native born in this samvatsara spends the wealth earned by him quickly, has the tendency to find fault with others, has no respect for good deeds.

II. AYANAS

Ayana means the Sun's passage towards North and South of the equator - The period of this passage is half year, the time from one solstice to another solstice. The summer solstice (Uttarayana) is identified when the sun enters in Makara 14th or 15th January. It covers the period of 6 months from the month of Thai (Makara month) to Aani (Mithuna month). The winter solstice (Dakshinayana) covers the period of six months from 14th or 15th July, till the Sun is in Dhanush. The uttarayana is preferred for performing the auspicious functions like upanayanam (Investiture of Sacred thread) Marriage, House warming, manthra deeksha.

Ayana means travel i.e Transit – according to sun's transit ayana is decided. There are two ayanas 1. UTTARAYANA 2. DAKSHINAYANA

UTTARAYANA:

Six months duration in which the sun transits from Capricorn to Gemini.

Deity of uttarayana is soham (Moon).

Uttarayana is day time to gods. The deity gives pleasure, Name and fame, Moksha to the human being.

Those who are born in uttarayana are intelligent having good wife and with kith & kin enjoys all bodily comforts, trust, kind – hearted in helping others.

Work to be done in uttarayana is, Installation of Idol construction of garden, digging well and pond, Graha pravesha (Enter into new house) wedding. The above activities should not be done in Dakshinayana.

Thai, Masi Panguni, Chittrai, Vaigasi and Aani are the Tamil months of Uttarayana.

DAKSHINAYANA

Six months duration during which the sun transits from cancer to sagittarius.

The Deity of Dakshinayana is ravi (Sun) The Dakshinayana Deity gives much wealth, food grains, success in all ventures.

Dakshinayana is night time to Gods. Those who were born in Dakshinayana are interested in agriculture, cruel, will not hesitate to commit criminal deeds. They are sadists which means having pleasure in the misery of others.

War between Nations can be done in Dakshinayana Installation of saptha matha, Bairavar, Mahishasuramardini and other small god idols are installed during this period.

Adi, Avani, Puratasi, Aippasi, Karthigai, Margazhi are the months of Dakshinayana.

III. RITUS (SEASON)

There are six ritus in a year, classified on the basis of transit of sun in different signs. They are Vasantha (spring), Greeshma (summer) varsha (Rainy) sharad (Autumn), Hemantha (winter) and sishir (winter) Season each of two months Duration.

<u>Solar Months</u>	<u>Lunar Months</u>		<u>Ritu</u>
1. Chittrai, Vaikasi	Chaitra, vaisaha	-	Vasantha Ritu
2. Aani, Aadi	Jyeshtha, Ashada	-	Varsha Ritu
3. Aavani, Purattasi	Shravana, Bhadrapada	-	Grishma Ritu
4. Aippasi, Karthikai	Aswini, Kartika	-	Sharad Ritu
5. Margazhi, Thai	Margashira, Pausya	-	Hemantha Ritu
6. Masi, Panguni	Magha, Phalguna	-	Sishir Ritu

1. VASANTHA RITU

Deity of vasantha Ritu is Kamadevan

Those born in vasantha Ritu is charming intelligent, having, good knowledge in Maths and Music. He is learned in shastras and various subjects including archery. He will conquer his enemies.

2. GREESHMA RITU

Deity of Greeshma Ritu is Agni

Those born in Grishma Ritu are wealthy, eloquent speakers, have comfortable life, and long, beautiful hair.

3. VARSHA RITU

Deity of Varsha Ritu is varuna.

Those born in varsha Ritu will defeat his opponents in war, very intelligent, having attractive face, love horses, will be affected by vayu (gas) pita (bilious) troubles.

4. SHARAD RITU

Deity of sharad Ritu is Parvathi (Lord Siva's consort)

Those born in sarat Ritu will be wealthy, is pure of heart interested in charitable deeds, defeats his opponents, have good vehicles, and suffers from vayu trouble.

5. HEMANTHA RITU

Deity of Hemantha Ritu is Athisesha

Those born in Hemantha Ritu will be virtuous, Liberal, learned, intelligent, interested in doing charitable deeds, and always courteous.

6. SISHIR RITU

Deity of sishir ritu is Eashwara.

Those born in sishir ritu like delicious drinks and other food items, devoted to his elders and teachers, love his wife and children very generous, endowed with strength and tender mind.

IV. MONTHS

The months could be classified into two types; they are :

1. Chandramana (Lunar months)
2. Souramana (solar months)

LUNAR MONTH (CHANDRAMANA)

The sun and moon join on the New Moon day, subsequently the moon moves towards the east day by day. The lunar (Time) measurement is formed based on such Moon movement. A thithi is formed when the moon is 12 Degrees away from the sun. This is called a lunar day. The duration between two consecutive conjunctions of the sun and the Moon is called as a lunar month (chandramana Masa)

Names of the Lunar Months

- | | | |
|-----------------|--------------------|-------------------|
| 1. CHAITRA MASA | 5. SRAVANA MASA | 9. MARGASIRA MASA |
| 2. VAISAKA MASA | 6. BHADRAPADA MASA | 10. PAUSHYA MASA |
| 3. JYESHTA MASA | 7. ASWIYUJA MASA | 11. MAGHA MASA |
| 4. ASHADA MASA | 8. KARTHIKA MASA | 12. PHALGUNA MASA |

The lunar months are named based on the name of the star in which the moon is located on full –moon day.

SOURAMANA (SOLAR MONTH)

The duration of time between two consecutive sunrise is called 'SAVANA DAY' The sun rise is to be understood with reference to the imaginary celestial circle. 30 such savana Ahoratrums (days) form one savana month. The solar months based on the name of the Rasi in which the sun enters (SANKRAMANA) in first day of the month.

Names of the solar months.

- | | | |
|------------|--------------|-------------|
| 1. CHITRAI | 5. AAVANI | 9. MARGAZHI |
| 2. VAIKASI | 6. PURATTASI | 10. THAI |
| 3. AANI | 7. AIPPASI | 11. MASI |
| 4. AADI | 8. KARTHIGAI | 12. PANGUNI |

Those born in Chitrai (Chaitra) month is intelligent, virtuous learned, comfortable and be a counsellor, They are anxious to lead a happy and comfortable life. They like good food.

Those born in vaikasi (vaisaka) month will be long lived, virtuous, they are devoted to elders and teachers and interested in charitable deeds and philanthropic activities.

Those born in Aani (Jyestha) month is proficient in defeating his opponents. He is persevering in any work undertaken, by overcoming any obstacles which he may meet.

Those born in Aadi (Ashada) month, do not hesitate to do evil deeds, devoted to their teachers, they earn name and fame and be wealthy; have stomach troubles.

Those born in Aavani (Sravana) month will be good natured, have a lovely wife and lead a happy married life, name and fame, virtuous, much expensive, devoted to his father.

Those born in Purattasi (Bhadrapada) month will be wealthy, lean body, good wife and children, virtuous, success in all this ventures, do not hesitate to do evil deeds.

Those born in Aippasi (Aswiyuja) month will be intelligent, wealthy, virtuous, interested to do charitable deeds, have many children.

Those born in Karthigai (Kartika) month will be virtuous and eloquent speaker.

Those born in Margazhi (margasira) month will be wealthy they will go on pilgrimage, interested in charitable deeds and philanthropic activities and look very charming.

Those born in Thai (Poushya) month will be charitable minded, clear – headed and generous; interested to learn shastras.

Those born in Masi (Magha) month are interested to learn mantras, do charitable deeds, kind hearted, generous, defeating their opponents.

Those born in Panguni (Phalguna) month loves good natured, tactfull and sensible, will be able to shine in speech and activity.

LESSON - 7

PANCHANGA

Panchanga is a sanskrit word which consists of two words 'PANCHHA' + ' ANGA' Pancha means five and anga means parts. Therefore Panchanga means five parts. They are : 1. Vara 2. Thithi 3. Nakshatra. 4. Yoga 5. Karana.

I. VARA (WEEK-DAY)

The names of the week days are as per 7 planets commencing from Sun. To Saturn. The week-day is formed with the name of the lord of the 1st Hora of that day after sunrise. Everyday the Horas run in the order Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon respectively. Hora means one hour duration. Thus there are 24 hours in a day for example when Monday starts with moon hora after completion of 3 complete cycles the 22nd hora is moon hora. 23rd hora is the Saturn Hora and 24th Hora is Jupiter hora. The 25th Hora i.e. the next day starts with mars hora. The day starting with mars hora is Tuesday. Like this the week days are formed. The almanac indicates the auspiciousness and inauspiciousness of horas in week days to carry out specific works.

1. Sunday
2. Monday
3. Tuesday
4. Wednesday
5. Thursday
6. Friday
7. Saturday

II. THITHI

We observe the appearance of moon as a thin line (crescent) and gradually increasing to full-moon shape on the 15 day and again gradually decreasing and finally disappearing in the 15th day.

The full-moon days is called as "POURNAMI OR POORNIMA" while the new moon day is called 'AMAVASYA". The entire process is done in about 30 days one tithi forms for 12 degrees distance from the sun. In this way full-moon day is formed when the distance between the sun and the moon is 180 degrees and new moon day is formed when both of them are in the same degree.

TITHI NO	NAME OF TITHI	KINDS OF TITHI	LONGITUDE OF MOON – SUN
1.	Pratipada	Nanda	0° To 12°
2.	Dviteeya	Bhadra	12° To 24°
3.	Triteeya	Jaya	24° To 36°
4.	Chaturthi	Rikta	36° To 48°
5.	Panchami	Poorna	48° To 60°
6.	Shashthi	Nanda	60° To 72°
7.	Saptami	Bhadra	72° To 84°
8.	Ashtami	Jaya	84° To 96°
9.	Navami	Rikta	96° To 108°
10.	Dashami	Poorna	108° To 120°
11.	Ekadashi	Nanda	120° To 132°
12.	Dwadashi	Bhadra	132° To 144°
13.	Trayodashi	Jaya	144° To 156°
14.	Chaturdashi	Rikta	156° To 168°
15.	Poornima (Full Moon)	Poorna	168° To 180°
16.	Pratipada	Nanda	180° To 192°
17.	Dviteeya	Bhadra	192° To 204°
18.	Triteeya	Jaya	204° To 216°
19.	Chaturthi	Rikta	216° To 228°
20.	Panchami	Poorna	228° To 240°
21.	Shashti	Nanda	240° To 252°
22.	Saptami	Bhadra	252° To 264°
23.	Ashtami	Jaya	264° To 276°
24.	Navami	Rikta	276° To 288°
25.	Dashami	Poorna	288° To 300°
26.	Ekadashi	Nanda	300° To 312°
27.	Dwadashi	Bhadra	312° To 324°
28.	Trayodasi	Jaya	324° To 336°
29.	Chaturdashi	Rikta	336° To 348°
30.	Amavasya (New Moon)	Poorna	348° To 360°

III. NAKSHATRA (STAR)

The sun etc., nine planets along with the sub-planets transit in the sky in a restricted area of 8 degrees in the universe. This path is called ZODIAC consisting of 360 degrees which is divided into 27 equal parts and each part is allocated to one NAKSHATRA (STAR). These are the Ashwini etc. nakshatras. The almanac indicates the auspicious and in – auspicious stars among such 27 stars with names from Aswini to Revati. The almanac directs the results of the stars with specific mention of the nature of works that can be taken up during specified timings. The day is identified with that star in which star the Moon is located at the sun rise time of the day.

NAMES OF NAKSHATRAS

1. Ashwini	10. Magha	19. Moola
2. Bharani	11. Poorva Phalguni	20. Poorvashada
3. Krittika	12. Uttara phalguni	21. Utthara Shada
4. Rohini	13. Hasta	22. Sravana
5. Mrigasira	14. Chitta	23. Dhanistha
6. Ardra	15. Swati	24. Satabhisha
7. Punarvasu	16. Vishakha	25. Purva Bhadrapada
8. Pushyami	17. Anuradha	26. Uttra Bhadrapada
9. Ashlesha	18. Jyeshtha	27. Revati

IV YOGA

The sidereal graha sphutas of the sun and the moon when added leads to a yoga. There are 27 such yogas. These are in order.

1. Vishkambha	10. Ganda	19. Parigha
2. Preeti	11. Vriddhi	20. Shiva
3. Ayushman	12. Dhruva	21. Siddha
4. Saubhagya	13. Vyaghata	22. Sadhya
5. Shobana	14. Harshana	23. Subha
6. Atiganda	15. Vajra	24. Sukla
7. Sukarma	16. Siddhi	25. Brahma
8. Dhriti	17. Vyatipata	26. Aindra
9. Shoola	18. variyan	27. Vaidhriti

V. KARANA

KARANA is obtained when a tithi is made into two equal parts. Karana means that can be done. Each karana is counted four times in a fortnight. The names of the karanas are 1) Bava, 2) Balava, 3) Kaulava, 4) taitila, 5) Garaja, 6) Vanija and 7) Bhadra

In addition there are four more karanas by names Shakuni, chatushpada. Naga and kimstughna each coming only once in a month, the other name for Bhadra is vishti Kingstughna is the first karana of Suklapaksha followed by the above seven numbered karanas in order each eight times. Lastly Sakuni, Chatushpada and Naga Karanas occur. $1 + (7 \times 8) + 3 = 60$. There are 60 karanas in a month with 2 karanas for each day ($30 \times 2 = 60$).

I. VARA

A child who is born on the day of the sun is a hero or warrior, has thinly grown hair, is a conquerer in the battle of blackish red complexion, of bilious nature, bountishful and beneficent energetic or enthusiastic and extremely brilliant.

Nature of work to be done on sundays are : Thread ceremony employing Servants, Taking medicine, buying vehicles, build houses and all auspicious deeds.

The person whose day of birth falls on the day of the moon is learned, of peaceful disposition, sweet spoken knows the manner or way of doing things, is always dependant of the king and his mind remains the same in pain and pleasure or gay and sorrow.

Nature of work to be done on Mondays are : agriculture related works and pearl, crunch, wood, sugarcane and tree related works.

The native whose day of birth happens to be on the day of the son of the earth that is Tuesday always speaks in ironical manner is a lover of war, the king's minister earns his living through land, is of satwik nature, and of ardent or impetuous nature.

Nature of works to be done on Tuesdays are : fire related works, starting of war, mine works and produce weapons.

The native who is born on the day of mercury is of beautiful appearance sweet spoken possesses wealth, is expert in arts, and crafts and in trading, learned and appreciated or discerns virtues or merits in others.

Works to be done on Wednesday are sculpture works writing books and articles, beginning lessons in music, dance and other fine arts.

The native whose birth happens to be on the day of Jupiter is learned wealthy is endowed with all the good qualities has charming appearance, gets the object of his hearts desire from the king is endeared to the teachers and is very popular.

Work to be done on Thursday is conducting Yagna, all auspicious deeds wearing gold jewels and buying vehicles.

The native born on the day of 'bhargava' has bluish – bluish – black curly hair a smiling happy face is exceptionally intelligent has greater inkling for white clothes and follows the right path.

Nature of work to be done on Friday are : learning music and dance buying gold jewels and engaged in matters related to women.

The native who is born on the day of Saturn looks prematurely old, has weak body is 'Tamoguni' and is of wicked nature.

The work to be done on Saturday is to purchase house and engaged in matters relating to copper, iron, weapons stones, poison and alcohol.

THITHI (LUNAR DAY)

The deity of the Pratipadathithi is Agni. The native born in the 'pratipada' or the 1st 'Thithi' has a big family, is an excellent scholar has discrimination or judgment, is endowed with the wealth of gold, gem etc, is of good character and handsome appearance and gets wealth from the king.

Nature of works to be done on this thithi are:

Joyful & festive acts such as ceremonies of Gods or house hold ceremonies, furnishing, decoration, singing, dancing agricultural acts, to put on new clothes or ornaments or for use of other articles of comforts & luxuries in short all celebrations.

The deity of Dvitiya thithi is Brahma

The native who is born on the second 'thithi' is beautiful, lustful, poet, likes to create quarrel among people, possessing grain.

Nature of works to be done on this thithi are:

Marriage, vehicle purchase & commissioning, travel, to learn arts & crafts, for occupying chair of high power & position.

The deity of Tritiya thithi is Gauri

The native who is born on the third 'thithi' is excessively lustful, excellent scholar, endowed with strength, obtains wealth from the king, lives in foreign lands is clever, sensual or pleasure – loving and is subjected to pride.

Nature of works to be done on this thithi are:

To go to war, to combat, to prepare weapons or flags of war, to start a quarrel, to litigate eviction from property, house hold chores, medicines, trades.

The deity of Chathurthi thithi is Ganesha

If the natives birth date falls on the fourth 'thithi' he is always borrowing money from other, very courageous, dextrous in a battle, of miserly nature, a gambler, and speaker. Knows mantra, tantra, and rough behaviour. one can control enemy. training to use arms, poisoning, firing. If auspicious work done, destruction will come within a month.

Nature of works to be done on this thithi are:

Auspicious acts be avoided, recommended for acts of violence, to attract, to give poison, to kill, to cheat, to bluff, to harm others, *siddhi* (self denial), fire weapons, to burn, to enslave, liquor.

The deity of Panchami thithi is Naga

If the time of birth happens to be the fifth 'thithi' the native has mental and physical strength, famous person; get anger quickly; head of people, has scar on face and back. He can serve others; he can manufacture ornament, buying and selling house sites, manufacturing machines.

Nature of works to be done on this thithi are:

Marriage etc. travels, *shanti karan*, *pushti karan*, gambling, acts of violence, avoid coitus on these tithis, auspicious for starting construction of houses & buildings, for getting vehicles.

The deity of Shasti thithi is Kathikeya

If there is the birth on the sixth 'thithi' the native is true to his vow, endowed with wealth, sons and friends long thighed very valorous or vigorous has his fame widespread, clever excellent and has body infested with wounds.

Nature of works to be done on this thithi are:

Joyful & festive acts such as ceremonies of Gods or house hold ceremonies, furnishing, decoration, singing, dancing agricultural acts, to put on new clothes or ornaments or for use of other articles of comforts & luxuries in short all celebrations.

The deity of Saptami thithi is Sun

The native who is born on the seventh 'thithi' is endowed with knowledge, appreciates or discerns virtues or merits in others, has big eyes, gives honour and respect to the righteous or virtuous and the deities, has only daughters as issues, steals others, wealth and is the conqueror of his enemies.

Nature of works to be done on this thithi are:

Marriage, vehicle purchase & commissioning, travel, to learn arts & crafts, for occupying chair of high power & position.

The deity of Ashtami thithi is Siva

The native whose birth occurs on the eighth 'thithi' has the happiness of having many kinds of wealth and property and sons, is kind hearted, gets the authority of education from the king, has great affection for his wife and is of inconsistent or restless mind.

Nature of works to be done on this thithi are:

To go to war, to combat, to prepare weapons or flags of war, to start a quarrel, to litigate eviction from property, house hold chores, medicines, trades.

The deity of Navami thithi is Durga

If there is birth on the ninth 'thithi' the native is indifferent or opposed to the work of his own men, harsh tongued opposed to the pandits and of bad conduct.

Nature of works to be done on this thithi are:

Auspicious acts be avoided, recommended for acts of violence, to attract, to give poison, to kill, to cheat, to bluff, to harm others, *siddhi* (self denial), fire weapons, to burn, to enslave, liquor.

The deity of Dasami thithi is Yama

The person who is born on the tenth 'thithi' has his mind interested in religion, is endowed with worldly wealth and property, has long neck knows many shastras is liberal hearted very humble and polite very beautiful and lustful.

Nature of works to be done on this thithi are:

Marriage etc. travels, *shanti karan*, *pushti karan*, gambling, acts of violence, avoid coitus on these tithis, auspicious for starting construction of houses & buildings, for getting vehicles.

The deity of Ekadasi thithi is Vishwadeva

If the birth is there on the eleventh 'thithi' the native is the worshipper of Gods and Brahmins, bountiful and beneficent, pure of heart, skillful of pious soul, adores of good and excellent deeds and always remains happy.

Nature of works to be done on this thithi are:

Joyful & festive acts such as ceremonies of Gods or household ceremonies, furnishing, decoration, singing, dancing agricultural acts, to put on new clothes or ornaments or for use of other articles of comforts & luxuries in short all celebrations.

The deity of Dwadasi thithi is Vishnu

The native born on the twelfth 'thithi' is lover of water, practical in attitude, lives comfortably in the house built by his own self, always gives grains as alms or charity gets wealth from the king and has progeny.

Nature of works to be done on this thithi are:

Marriage, vehicle purchase & commissioning, travel, to learn arts & crafts, for occupying chair of high power & position.

The deity of Trayodasi thithi is kamadeva

The native born on the thirteenth 'thithi' is endowed with beauty, satwaguna, has long neck, male progeny is a hero or a warrior and is clever.

Nature of works to be done on this thithi are:

To go to war, to combat, to prepare weapons or flags of war, to start a quarrel, to litigate eviction from property, house hold chores, medicines, trades.

The deity of Chaturtasi thithi is Kalipurusha

The native born on the fourteenth 'thithi' is extremely cruel, is a champion or warrior, is clever loves humour is lustful intolerant, speaks against all and suffers from anger.

Nature of works to be done on this thithi are:

Auspicious acts be avoided, recommended for acts of violence, to attract, to give poison, to kill, to cheat, to bluff, to harm others, *siddhi* (self denial), fire weapons, to burn, to enslave, liquor.

The deity of Poornima thithi is Chandra (Moon)

The native getting birth on the fifteenth 'thithi' of his 'shukla paksha' is endowed with charming body, earns money with proper or justifiable means, has many wives, always remains happy, is excessively sensual or pleasure loving, very kind hearted and has many virtues.

Nature of works to be done on this thithi are:

Marriage etc. travels, *shanti karan*, *pushti karan*, gambling, acts of violence, avoid coitus on these tithis, auspicious for starting construction of houses & buildings, for getting vehicles.

The deity of Amavasya thithi is Pitri (Ancestors)

If the birth occurs on amavasya the native is of peaceful nature, is thoughtful, devotee of his father and mother, earns money with great efforts or pains has the habit of wandering here and there is recognized among the people, is lackluster and without gay and has a weak body.

Nature of works to be done on this thithi are:

Marriage etc. travels, *shanti karan*, *pushti karan*, gambling, acts of violence, avoid coitus on these tithis, auspicious for starting construction of houses & buildings, for getting vehicles, on amavasya - pitri karan is done.

III. NAKSHATRA

DIETY OF ASWINI IS ASWINI KUMARS

If, the native is born in the of 'Ashwini' Nakshatra he always makes progress through service to others is of submissive or mild nature truthful, endowed with all kinds of wealth, has great happiness from wife and sons and is endowed with jewels.

For commencement of works and function etc.

The very first Feeding, Naming, Thread ceremony, Learning, Horse features, Commencement of Vedic Studies, Oil bath, Nuptials, New clothing, coronation, Riding on Palanquins and Elephants, House construction, painting, agriculture, Application, Sowing Seeds, Pilgrimage, Last ritual, Treatment etc.

DIETY OF BHARANI IS YAMA

The native born in the 'Bharani' Nakshatra gets defamed due, to public censure or accusation, passes his time in various kinds of sports, has feeling of fear from water and he is of restless and wicked nature.

For commencement of works and function etc.

Warfare with enemies, entering into water, picking up of Treasure, collyrium, entering into Tunnel, Death rituals etc.

DIETY OF KRITIKA IS AGNI

The native born in the 'Kritika' Nakshatra is pained by hunger, is devoid of the wealth wanders without any purpose is ungrateful harsh tongued and does ignoble, hateful deeds.

For commencement of works and function etc.

Poisonings, Goldsmithy, Black-smithy, Clearing, debts, handling of Money and grains, selling animals, planting of thorned trees etc.

DIETY OF ROHINI IS BRAHMA

The native born in the 'Rohini' Nakshatra is skilled in doing religious deeds, is an agriculturist, sweet, natured, handsome and has the ability to explain even the most complex subject due to his cleverness in speaking.

For commencement of works and function etc.

Seemantam, Pumsavanam, Naming Ceremony, Chaulam, Thread ceremony, Commencement of Vedic Studies, Samaavartanam, Marriage, Oil bath, New Ornaments coronation, occupation of Throne, Riding on Palanquin, Fixing of New House, Deities, Sacrifice, Charity, acquisition of grain and money, digging well etc., auspicious ones.

DIETY OF MRIGASHIRA IS MOON

The native born in the 'Mrigashira' Nakshatra remains engaged in the practice of bow and arrow, is modest and courteous respects and recognizes virtues of the virtuous, favourite of the king and follows the path of righteousness.

For commencement of works and function etc.

Marriage, Seemanta, Naming Ceremony, Chaulam, First Feeding, Thread ceremony, Commencement of Studies & Vedic Studies, Oil Bath, Ornaments studded with Pearls, Coronation, Riding on Elephant, Horse, Palanquins, House Construction, Entering Village, Town and new house, sowing seed etc. auspicious ones.

DIETY OF ARIDRA IS SIVA

The native born in the 'Ardra' Nakshatra, is pained by hunger, the luster of his body is dry or rough, he loves his own brothers, is subjected to anger, ungrateful and without compassion or pity.

For commencement of works and function etc.

Setting, fires, commencement of studies, weapon training, learning burglary, practicing black magic, application of Hymns and Amulets, founding lord Siva, Death ceremonies in all pilgrimages.

DEITY OF PUNARVASU IS ADITI

The native born in the 'Punarvasu' Nakshatra has a number of friends, studies the shastras, possesses gems, jewels of gold, is beautiful or beneficent, and is endowed with lands and wealth.

For commencement of works and function etc.

Pumsavanam, Seemantham, Naming Ceremony, First Feeding, Karna Vedha, Chaulam, Thread ceremony, Commencement of studies and Vedic Studies, Oil Bath, Wearing new cloths, coronation, Authority of throne, decoration of Bed Room, Vaasthu Pertaining to villages, new houses, Medical treatment etc.

DEITY OF PUSHYA IS JUPITER

The native born in the 'Pushya' Nakshatra, has charming body, is devotee of his father and mother, does of those deeds which should be done by him, is courteous, respected in his society and has wealth and conveyance.

For commencement of works and function etc.

Pumsavanam, Seemantham, Naming Ceremony, First Feeding, Chaula, Thread ceremony, Karna Vedha, Hair Cutting, Vedic Studies, Purchasing of Animals, Farming, Pilgrimage, Medical Treatment, Wearing New Ornaments, Coronation seating the Throne, Riding of Palanquins, House, elephants construction works, entering of village, town, sacrifice, worship, taking sacred hymns, learning profession of one's own cast (Kulavritti), Sowing Betel leaf and Sugarcane.

DEITY OF ASLESHA IS SNAKE

The native born in the 'Aslesha' Nakshatra, makes fruitless journeys, is vicious or wicked in his conduct, gives pain to the people without any reason, squanders away the wealth earned with proper means in wicked deeds, lustful and is in the grip of 'Kamadeva', the god of love.

For commencement of works and function etc.

Black Magic ceremony to procure death of an enemy, poisoning, troop movement, release from jail, telling lies, weapon training applying fraud, inauguration of lake well pond etc.

DEITY OF MAGHA IS PITRU DEVATAS

The native born in the 'Magha' Nakshatra, is hard hearted or unfeeling, devoted to his father and has sharp or nature, he is endowed with intelligence, education or learning, is without sins and always a destroyer of his enemies.

For commencement of works and function etc.

Marriage, Sacred Hymn, Application of devices, construction of Lakes, Well, Ponds, Worships at Gaya etc.,

DEITY OF POORVA PHALGUNI IS ARYAMA

If the birth occurs in the 'Poorva Phalguni' Nakshatra, is heroic, beneficent or bountiful, courageous, rears or nurtures many, is sensual and extremely clever. His body is beset with greater number of veins. He is deceitful or cunning, excessively cruel and subjected to pride.

For commencement of works and function etc.

Commencement of studies weapon training, application of sacred hymns, learning, burglary, gambling, taking liquor, repelling enemies, extracting treasure, collyrium, firing, poisoning, planting trees etc.

DEITY OF UTTARA PHALGUNI IS BHAGAN

The native born in the 'Uttaraphalguni Nakshatra' is bountiful or beneficent generous and liberal, is of an excellently good character or disposition and his glory or fame spreads in all directions. He is minister to the king, endowed with fortitude or patience and is of very delicate nature of character.

For commencement of works and function etc.

Pumsavanam, Seemantam, Naming Ceremony, First feeding, vedic studies, chaulam, thread ceremony, aavartanam, marriage, wearing new clothes and ornaments, coronation, ascending, throne entrance to village, town, new house riding chariot, sowing seeds etc.

DEITY OF HASTA IS SUN

The native born in the 'Hasta Nakshatra' is bountiful or beneficent intelligent, is endowed with fame and glory has great reverence for Brahmins and gods, is blessed with all kinds of wealth or possessions.

For commencement of works and function etc.

Seasonal Pumsavanam, Seemantam, Naming Ceremony, First feeding, Chaulam, Threat Marriage, marriage, Karna Vedha, Commencement of Studies, Hair cutting, Vedic studies, Samaavartana, Oil Bath, Wearing new cloths and ornaments, Santi Paushtika Ceremony, Riding Horse, Purchasing animals, agriculture, sowing paddy, Purchasing Gems, Learning Sacred Hymns, Pilgrimage, Holy Bath, Medical Treatment. Film Sitting for Sacrifice, coronation, founding ponds, visiting kings etc.

DEITY OF CHITTA IS DWASTA

The native born in the 'Chitta' Nakshatra eradicates the group of his enemies by his prowess or glory, is fond of wearing many kinds of clothes, and has peculiar view or opinion with regard to the shastras.

For commencement of works and function etc.

Naming Ceremony, First feeding, Chaulam, Threat Marriage, Commencement of Studies, Vedic Studies, Oil Bath, Wearing clothing and ornaments, training of Elephant, Horse, Finding bidding Chariot, Painting, Dance, Administering Medicine, Hair Cutting, Climbing Trees etc.

DEITY OF SWATI IS VAYU

The man whose birth occurs in the 'Swati' Nakshatra, is as beautiful as cupid, the god of love, in appearance, loves other women than his own wife, remains very happy and obtains wealth from the king.

For commencement of works and function etc.

Nuptials, Naming Ceremony, First feeding, Chaulam, Thread Marriage, Hair cutting, commencing studies, Vedic and Astrology Studies, Samaavartana, Marriage, Oil bath, Pearl Decoration, Wearing new clothes, agriculture, sowing seeds etc.

DEITY OF VISHAKHA IS SUBRAMANYA

The native born in the Vishakha Nakshatra is always engaged in doing yagna and worship of deities; he has knowledge of the activities relating to metal; his nature is characterized sometimes by fierceness and sometimes by mildness and he is friendly to none. For commencement of works and function etc.

Agriculture, sowing seeds, extracting treasures, inauguration of Lakes, Wells, Ponds etc.

DEITY OF ANURADHA IS MITRA

The native born in the Anuradha Nakshatra is endowed with excellent luster and loveliness and fame and glory. He loves festivity. Such a person is the conqueror of his enemies deft or skilled in arts and possessor of much property.

For commencement of works and function etc.

Pumsavanam, Naming Ceremony, Karana Vedha, Chaulam, Thread Marriage, Vedic Studies, Samavartana, Marriage, Oil Bath, Wearing new cloths, ornaments, Acquisition of Gold, Vapana, Ceremony, Medicine etc.

DEITY OF JYESHTHA IS INDRA

The native born in the 'Jyeshtha' Nakshatra is endowed with fame, luster of loveliness and grandeur. He is also exceptionally very rich, truly brilliant and glorious, rich in excellent talent and has central place among orators or good speakers.

For commencement of works and function etc.

Karana veda, Hair, cutting, poisoning, fire application, magic ceremony to produce death of enemies, science of sacred hymns, fighting with enemy, gambling, misdeeds, weapon training, black magic, appointing servants for performing sacred hymns, devices and machinery, transacting animals etc.

DEITY OF MOOLA IS NIRURUTI

The native born birth occurs in the Moola Nakshatra gets happiness, is endowed with wealth and conveyance, is violent, strong, engaged in a stable occupation, destroyer of his enemies and intelligence and wise.

For commencement of works and function etc.

Pumsavanam, seemantham, First feeding, Naming Ceremony, commencement of Studies, Samaavartana, Marriage, Oil Bath, Wearing gold ornaments, commencement of worshipping in a sacrifice, convalescence bath, agriculture, sowing seeds, founding Coconut, Jack Fruit, Jambu etc. trees, lakes, wells, ponds, entering water, Black Magic, Application of sacred hymn, journey ceremonies etc.

DEITY OF POORVA ASHADA IS GANGAA

The native born in the Nakshatra of Poorva Shadha, remains restless for drinking water. He has the gift of wit, is of good character and disposition and owns much wealth. For commencement of works and function etc.

Learning Maths, purchases of cows, acquisition of divine weapons, paddy, planting sugarcane, collection of pearls, corals; Lakes wells, Ponds, Dams, Gambling, Commencement of Studies, Poisoning, black magic to procure death of enemy, maayavaada, entering into tunnel, pilgrimage ceremony etc.

DEITY OF UTTARA ASHADA IS VISHWADEVATA

The native born in the Nakshatra of Uttara shadha is bountiful, compassionate, victorious, courteous, doer of good or virtuous deeds, has greatness and power, exceptionally happy with wife and sons, handsome, and is proud.

For commencement of works and function etc.

Pumsavanam, seemantham, Naming Ceremony, First Feeding, Chaulam, Thread Marriage, Vedic studies, Samavartana, Marriage, Oil Bath, Hair Cutting, Wearing cloths and Ornaments Coronation, laying foundation stone for Village and Town etc.

DEITY OF SHRAVANA IS VISHNU

If the native born in the 'Shravana' Nakshatra he is engrossed in the Shastras, has many sons and friends, has reverence and respect for eligible persons, is conqueror over his enemies, and has interest in listening to the puranas.

For commencement of works and function etc.

Pumsavanam, Seemantham, Naming ceremony, first feeding, Karna Vedha, Chaulam, Thread Marriage, Marriage, commencement of Studies. Vedic Studies wearing new cloths and ornaments coronation, entering village and town, founding lord Vishnu, starting sacrifice, tying animal, worship, fire sacrifice, paushtika, black magic, hymn meditation, agriculture, sowing seeds, annual ceremony, hair cutting, convalescence bath etc.

DEITY OF DHANISHTHA IS ASHTA VASU

The native born in the 'Dhanishtha' Nakshatra is of excellent conduct, bountiful, gives respect to others is exceptionally rich, powerful and mighty, compassionate and gets great prestige and honour.

For commencement of works and function etc.

Nuptials, naming ceremony, first feeding, ear piercing, chaulam, thread marriage, commencement of studies, oil bath hair cutting, convalescence bath, medical treatment, clothes, ornaments, coronation, horse riding, usage of divine comforts, founding deities, house inauguration, pilgrimage, musical and business etc.

DEITY OF SHATABHISHA IS VARUNA

The native born in the Nakshatra of 'Shatabhisha' Nakshatra is fearful of cold, extra ordinarily courageous, hard hearted, clever and has the might to destroy his enemies.

For commencement of works and function etc.

Nuptials, Naming ceremony, first feeding, chaulam, thread marriage, vdic studies, oil bath, hair cutting, medical coronation, elephant, horse riding, founding, deities business agriculture, collyrium etc.

DEITY OF POORVABHADRAPADA IS AJAIKAPADA

The native born in the 'Poorvabhadrapada' Nakshatra is one whose senses or passions are subdued, is skilled in all the arts, is conqueror of his enemies and a unique thinker.

For commencement of works and function etc.

Lake, well, Pond, etc inauguration, extracting, treasure, mineralogy, application of Hymns, devices, Machinery, cruel deeds etc.

DEITY OF UTTARABHADRAPADA IS AHIRBUDHNYA

The native born in the 'Uttarabhadrapada' Nakshatra is like a jewel among other members of his family, that is, he excels all. He is the performer of auspicious deeds, subjected to pride wealthy, of medium stature of size and worthy of honour.

For commencement of works and function etc.

Pumsavanam, seemantham, Naming ceremony, First feeding, chaulam, Thread Marriage, Marriage, Pilgrimage Medical, riding of Horse, Elephant, Chariot, Ascending Throne, Receiving sacred Hymn, Worship of all Deities, planting all trees etc.

DEITY OF REVATHI IS POOSHA

The native born in the Revati Nakshatra is of charming disposition, endowed with grandeur and wealth, subdues the senses, earns wealth with auspicious or virtuous means and is very intelligent.

For commencement of works and function etc.

Punsavanam, Seemantham, Naming ceremony, first feeding, Scientific studies, Thread marriage, commencement of studies, oil bath, wearing of new clothes, ornaments, marriage, coronation, visiting king, ascending throne, riding of elephant, Horse, Chariot, Medical, Dance, Singing, Orchestra, Laying foundations, founding deities, Business transactions, Agriculture, sowing all types of seeds etc.

IV YOGA

DEITY OF VISHAMBHA YOGA IS YAMA

If the birth of the native occurs in the yoga if "Vishkambha" he gets happiness from his wife, sons and friends etc. is free in doing all his matters and always intent on special consideration with regard to his body.

Nature of work to be done: Hair cutting, Sowing of seeds, work related to wood, destroying enemies, works concerning women.

DEITY OF PREETI YOGA IS VISHNU

The native who is born in the yoga named 'Preeti' is well versed in the art of oratory has handsome countenance is endowed with wealth, is very bountiful or benevolent has cheerful face, is pleased when the good or the virtuous are pleased.

Nature of work to be done: Making friendship, Wearing of ornaments, works connected with Government.

DEITY OF PREETI YOGA IS VISHNU

The native whose birth occurs in the Ayushman yoga makes great efforts for earning wealth. He is interested in wandering in the gardens of various places, has long span of longevity and is subjected to pride.

Nature of work to be done: Good for all auspicious deeds, sowing of seeds, Marriage, wearing of ornaments.

DEITY OF SAUBHAGYA YOGA IS DHADHA

The native who is born in the yoga of Saubhagya is learned and wise, very wealthy, follower of the right path, of good or virtuous conduct, strong, wise and judicious, endowed with good fortune and is excessively proud.

Nature of work to be done: Good for all auspicious deeds, wearing of ornaments performing yajnas.

DEITY OF SHOBHANA YOGA IS BHRUHASPATHY

If the birth of the native occurs in the 'Shobhana yoga' he is quick witted and skilled in giving ready replies, handsome, has dignity, is endowed with right intellect and is the doer of auspicious deeds every day.

Nature of work to be done: Good for all auspicious deeds, marriage, wearing of ornaments, to give alms, coronation.

DEITY OF ATIGANDA YOGA IS CHANDRA (MOON)

The native who is born in the "Atiganda Yoga" is always very proud, has disease in his throat, is of angry disposition has long hands and feet, is extremely deceitfully, has love for quarrels, long chin and is hypocritical.

Nature of work to be done: For all evil deeds or acts, destroying enemies, keeping others in bondage.

DEITY OF SUKARMA YOGA IS INDRA

If there is the yoga of Sukarma at the time of birth the native always remains cheerful, is skilled in all the arts, is courageous, enthusiastic, benevolent and does of auspicious deeds.

Nature of work to be done: Good for all auspicious deeds, starting construction of house, marriage, coronation, decoration, for purchase land.

DEITY OF DHRITI YOGA IS VARUNA

The native whose birth occurs in the yoga named 'Dhriti' is endowed with learning, bountiful, always remains cheerful is the chief person in an assembly fickle minded, of good character and disposition, follows right conduct and rules and is endowed with patience and fortitude.

Nature of work to be done: Good for all auspicious deeds, for starting construction of house, temple and compound wall, decoration.

DEITY OF SHOOLA YOGA IS SERPENT

If there is the birth in the shoola yoga the native is penniless and diseased. He is devoid of good deeds, learning and knowledge and courtesy and he at one time or the other suffers pain from the disease of 'Shoola'.

Auspicious acts should be avoided.

DEITY OF GANDA YOGA IS AGNI

If there is the birth in the Ganda yoga, the native is very deceitful, non-cooperative to the friends, quarrelsome, is subjected to harsh behaviour and is hot tempered.

Auspicious acts should be avoided.

DEITY OF VRIDDHI YOGA IS SURYA (SUN)

If the yoga at the time of the native's birth is that of 'Vridhhi' the native has great love for accumulating wealth. He is extremely clever wealthy due to the trade of purchasing and selling things and is very fortunate.

Nature of work to be done: Good for all auspicious deeds, sowing of seeds, Marriage, decoration, digging well.

DEITY OF DHRUWA YOGA IS BHOOMI

If the native birth happens to occur in the yoga of Dhruwa, he has the abode of the goddess Lakshmi in his house for ever; there is the abode of goddess saraswati in his mouth. His fame is also stable.

Nature of work to be done: Good for all auspicious deeds, to put on new clothes, or ornaments, for starting construction of house.

DEITY OF VYAGHATA YOGA IS MARUTH

The native who is born in the vyaghata Yoga is malefic, light eyed, lacking in compassion or mercy, has long chin, blames others, tells lies and loves violence.

Auspicious acts should be avoided.

DEITY OF HARSHANA YOGA IS BHAGAN

If at the time of the native's birth the yoga there is of Harshana, then he has delicate, smooth body, is engrossed in the study of the shastras, has exceptional love for red coloured clothes and jewels and ornaments and destroys his enemies.

Nature of work to be done: Good for all auspicious deeds, coronation, marriage, for getting vehicles and cattle.

DEITY OF VAJRA YOGA IS VARUNA

The native whose birth occurs in the 'Vajra Yoga' is endowed with excellent intellect and many relatives has virtues, is very strong and mighty, truthful, an appraiser and wears jewels studded with diamonds.

Auspicious acts should be avoided.

DEITY OF SIDDHI YOGA IS GANESHA

If at the time of birth there is the Siddhi Yoga, the native born in it is liberal minded, of good character or disposition has reverence for the shastra and is a philosopher. His good fortune always goes on increasing.

Nature of work to be done: Good for all auspicious deeds, marriage, coronation, trading, for buying ornaments.

DEITY OF VYATIPATA YOGA IS KALA

The native who is born in the yoga at Vyatipata obeys the order of his father and mother, remains restless and troubled due to some disease, is hard hearted and puts obstructions and obstacles.

Nature of work to be done: To serve others to give, alms, pilgrimage, poisoning to destroy enemies.

DEITY OF VARIYAN YOGA IS KUBERA

The native whose birth happens to occur in the variyan yoga enjoys paternal wealth, that is, he enjoys the wealth earned by his forefathers, is endowed with humility and meekness, spends properly in spite of having the dearth of money, tends to be engaged in doing good or virtuous deeds and has the excellence of gentlemanliness.

Nature of work to be done: Good for all auspicious deeds, to put on ornaments for purchase vehicles and cattle.

DEITY OF PARIGHA YOGA IS DWASTHA

The native whose birth occurs in the parigha yoga gives false witness, becomes a surety of a number of persons, speaks or relates before all the other persons those things, which he has done himself, does not pardon, is skilled, takes small quantity of food, defeats his enemies, and is hard to overcome.

Auspicious acts should be avoided.

DEITY OF SHIVA YOGA IS MITHRA

The native whose birth occurs in the yoga of Shiva is well versed in Mantra Shastra, subdues his senses and passions, has a charming handsome body and due to the kindness and favour of God Shiva he always remains happy and prosperous.

Nature of work to be done: Good for all auspicious deeds, Upanayana, marriage, to travel,, to put on ornaments.

DEITY OF SIDDHA YOGA IS MURUGA

If the birth occurs in the Siddha Yoga the native subdues his senses and passions remains attached to truth, has brownish complexion, is skilled and dexterous in all kinds of things and gets success in most of the matters.

Nature of work to be done: Good for all auspicious deeds, to starting construction of house, coronation, upanayana, to instal Idols.

DEITY OF SADHYA YOGA IS SAVITRI

The native who is born in the Sadhya Yoga is humble and meek, clever and intelligent, has a cheerful countenance, is skilled in his actions, gets victory over his enemies, and gets success in all his actions by the effect of Mantra Vidya.

Nature of work to be done: Good for all auspicious deeds, to perform yajna and pooja, to travel.

DEITY OF SHUBA YOGA IS LAKSHMI

The native whose birth occurs in the yoga named shubha is the doer of good or proper deeds, soft spoken, gives right and beneficial counsels and has auspicious marks on his body.

Nature of work to be done: Good for all auspicious deeds, sowing seeds, to put on ornaments.

DEITY OF SHUKLA YOGA IS GAURI

The native who is born in the 'Shukla Yoga' subdues his senses and passions, is truthful, extremely strong, gets victory in debates and battles and desires to get honour and wear clean clothes.

Nature of work to be done: Good for all auspicious deeds, to decorate, to meet king, marriage.

DEITY OF BRAHMA YOGA IS ASWINI DEITIES

The man whose birth is there in the Brahma Yoga has excessive love for studying, is rich in consciousness, gets honour due to his truthful conduct, is peace loving, bountiful and doer of auspicious deeds.

Nature of work to be done: Good for all auspicious deeds, to learn, sowing seeds, santhi karmas.

DEITY OF AENDRA YOGA IS PITRI

The native who is born in the Aendra Yoga is endowed with intelligence, might and strength, has much property which is earned through auspicious or proper means, is troubled by some phlegmatic disease, extremely gifted and brilliant, like a king in his family and is endowed with clean and charming disposition.

Nature of work to be done: Good for all auspicious deeds, marriage, to learn fine arts.

DEITY OF VAIDHRITI YOGA IS ADHITHI

The native whose birth occurs in the Vaidhriti yoga is fickle or playful, minded crooked, has friendship with the vicious or wicked persons, lacks reverence for the shastras, is dirty hearted, and loses heart and patience on the listening of some fearful matter.

Auspicious acts should be avoided.

The following yogas are good for all auspicious deeds, for commencement of works and functions etc.

Preeti, Ayushman, Saubhagya, Shobana, Sukarma, Dhriti, Uriddhi, Dhruna, Harshana, Siddhi, Vyatipata, Variyan, Shiva, Siddha, Sadya, Subha, Sukla, Brahma, Aindra.

The following yogas are not good for auspicious deeds or acts

Vishkambha, Atiganda, Shoola, Ganda, Vyaghata, Vajra, Parigha, Vaidhriti.

V. KARANA

DEITY OF BAVA KARANA IS INDRA

The native whose birth occurs in the Karana named "Bava" is lavicious, full of compassion or pity, strong and mighty, at good character or conduct is a pandit, walks briskly, is very fortunate and has many kinds of properties.

For commencement of works and functions are :

To fast, to celebrate, auspicious for travelling and entry into a new house or starting a new job, temples, victory, nutritive works.

DEITY OF BALAVA KARANA IS BRAHMA

If the birth of the native occurs in the "Karana" of "Balava", he is heroic, very very sensual, strong, handsome, composes poetry, is excellent among the bountiful persons, wise and knows the essential nature of arts.

For commencement of works and functions are :

Auspicious for *chura karma*, *upanayana*, marriage, performing *yajnas* and other auspicious works of *Brahmins*, reading, teaching.

DEITY OF KAULAVA KARANA IS MITRA

The native who is born in the "Karana of Kaulava" is lavicious, presumptuous, favourite of many, has freedom in his view point, makes many friends, is endowed with strength and might, sweet spoken and is born in an excellent family.

For commencement of works and functions are :

Favourable for doing friendly acts and all works of permanent and durable nature, making friendship, to adopt an issue, works concerning women.

DEITY OF TAITIL KARANA IS INDRA

If the natives birth is there in the 'Taitil Karana', he has charming and delicate body, is skilled in amorous or pleasure giving sports, knows the essence of arts, is a successful orator, of good character or conduct, has clear intellect and steady and playful.

For commencement of works and functions are :

Suitable for commencing works connected with the government, offices, manufactures of ornaments etc. marriage, acts of benevolence etc.

DEITY OF GARA KARANA IS VASUDEVA (BHOO MI)

If the native is born in the "Gara Karana" he is beneficent, honourable, judicious, clever, conqueror of his enemies, strong, has fortitude or patience, is liberal hearted and has a charming and handsome body.

For commencement of works and functions are :

Suitable for keeping cattle, their sale and purchase, entry into a new house, starting construction of a house, artisan and engineering works, ploughing the fields, sowing of seeds, tree planting.

DEITY OF VANISA KARANA IS SRI DEVI (LAKSHMI)

The native whose birth is there in the "Vanija Karana", is proficient in the arts, has extremely cheerful face, is learned and has knowledge, is honourable and earns wealth through the medium of trade.

For commencement of works and functions are :

Favourable karana for traders and trading, sellers will be profited but buyers will sustain losses, this will help in dehoarding of goods.

DEITY OF VISHTIKARANA IS YAMA

The native of the time of whose birth the Karana happens to be that of Vishti has beautifully shaped body, is playful, strong, conqueror of his enemies with ease and without making much effort, has vicious intellect and sleeps much.

For commencement of works and functions are :

For all evil deeds or acts, setting fire, poisoning, war etc. It is forbidden for all auspicious works. Works begun in this karana will give disappointing results like complete failure, or gains for a while but losses in the end. 1st part of vishti gives loss of wealth, 2nd part of vishti gives death. So, no auspicious work should be commenced in first two parts of this karana. But works commenced in the last (third) part of vishti may give success and victory.

DEITY OF SHAKUNI KARANA IS KAAL

The native who is born in the "Shakuni Karana" is well versed in the Mantra Shastra, Virtuous, remains ever vigilant or careful, has a number of friends, is prosperous in all kinds or good fortune, and knows the 'Shakun Shastra' or the science of omens.

For commencement of works and functions are :

Counseling a friend, making and taking of medicine, *gritha pooja*, suitable for committing thefts or catching birds or administering medicines, poisons etc.

DEITY OF CHATUSHPADA KARANA IS MANIBADRA

The native whose birth takes place in the "Karana" named "Chatushpada" is devoid of good conduct, incapable of making increase in the funds, is devoid of bodily strength and gets happiness through his cattle.

For commencement of works and functions are :

Any thing concerning government or pitris, brahmin, cow, swearing in ceremony, ruling the country, favourable for destroying enemies through *tantric* methods, all works related to four footed animals, for *shradha karma*.

DEITY OF NAGA KARANA IS SERPENT

The native who is born in the karana of 'Naga is of vicious disposition, crooked, playful, has bodily strength, wicked and villainous feelings in his heart, does wicked deeds without thinking over them due to great anger, is quarrelsome, destroys and stands in the battle with great fortitude and patience.

For commencement of works and functions are :

All evil acts or deeds, favourable for destructive works like cutting, killing, keeping, others in bondage, imprisonment, abducting etc.

DEITY OF KINSTUGHNA KARANA IS VASU

The native who is born in the karana named 'Kinstughna' has a mind which disregards religion and treats friend and foe alike. He is luxurious.

For commencement of works and functions are :

Very auspicious for commencing all acts of auspicious nature.

LESSON - 8

ALMANAC – BOOK OF PANCHANG

INTRODUCTION

Book containing the details is called panchanga or almanac. In addition to these five aspects, several details such as ascendant, muhurta, for astrological events for various auspicious functions like vivaha, Garbadhana, Grahaparvesh, planetary positions are also usefully explained in this book. This lesson is intended to explain all contents of the almanac in detail.

No Work can be commenced without consulting an almanac in the routine way for Indians. It is a hand book like a torch light guiding the people properly. Almanac is useful for all auspicious deeds, and important days. Details of lunar days sun-rise, sun set times, auspicious and inauspicious times, stars, various yogas, ascendants etc, can be had from an almanac.

Reading of almanac on the new year day is a routine affair since long time in Tamilnadu. On that day in the hearing of almanac knowing the details of Adaya – vyaya (income and expenditure), Kandaya results, probable agricultures production in the year, rain fall and nourishment of the cattle etc. details, and after nearing applying the same to their birth stars enjoying on adjusting themselves happens usually. By knowing the reasons behind such results they try to understand the way how to react to such narration of results. It is essential to explain the details of Nava-Nayaka etc. to the persons who intend to know the results of transits. Extending such explanation is the main aim of this lesson.

PREAMBLE OF ALMANAC

In the preamble of the almanac the deeds to be attended to on the new year day; longevity of Lord Brahma, the creator, various sakas; various Lunar years as well as Barhaspatya system along with their results are furnished.

Intricate details to arrive at the quantum of rainfall along the stage of growth of agriculture produce; effects of transits of the sun are furnished probable dangerous yogas to the country due to various malefic combinations of the planets are also furnished.

Time of combustion of Jupiter as well as Venus (also called as Moudya) including the starting time and end time are furnished no auspicious muhurtas take place during such MOUDHYA period.

“KANDAYA PHALAS” Indicates through digits the disease, gain of wealth and fear in the year. The results are to be read as per the birth star.

Income and expenditure table furnished the respective details for the year in total. Another table by name “RAJA POOJYA AND AVAMANA” indicates the probable quantum of respect and disrespect, humiliation likely to be experienced by the person in that year.

Annual results are furnished for the people having various birth stars. The profits and losses of various categories of people and commodities are furnished based on the day of entry of sun into capricorn sign.

ALMANAC

The five main contents of an almanac are (i) Tithi (Lunar day), (ii) Vara (week-day), (iii) Nakshatra (star), (iv) Yoga (combined effect of the sun and moon location) and (v) Karana (half part of a lunar day). The duration upto which the above five items occur in a day is explained in an almanac. In addition to the above five items. Longitudes of all the nine planets etc. are also contained in the almanac.

USES OF ALMANAC

The main uses of almanac are (1) to obtain the detailed time to celebrate auspicious ritual rites (2) to calculate the Graha-sphuta of the nine planets as well as lagna and (3) the good and bad that is likely to occur due to such configuration of the planets etc.

The above five items are required to select Tithi, Vara, Nakshatra, Yoga and Karana to fix up auspicious muhurtas by leaving the bad tithis etc certain tithi, vara, nakshatra, yoga and karana are allocated for certain works only, so it is highly essential to know which items is to be selected for which work.

For example: Kritika and Aslesha stars are useful for works connected with fire. These are not useful for celebrating marriages etc. functions, good yogas are formed due to the combination of certain Tithi, Vara, Nakshatras etc. such timings are very useful for certain auspicious functions. Knowledge of the above five contents is essential to know these things.

For example: New moon day, Sunday Vyatipata and sravana star when occur at a time in the lunar months of pushya or magha, leads to an auspicious yoga by name "ARDHODAYA YOGA". Excellent results can be acquired of deeds like snana, Dhana, Japa, Puja. Homa etc are done in such Ardhoday Yoga.

"Sankalapa" is to be narrated at the time of celebrating Puja, Japa and Homa etc. in which the specific names of the year. Ayana, Ritu, Month, Paksha, Tithi and day are to be specified. These details can be had from the almanac.

SPECIALITIES OF ALMANAC

The almanac contains the exact duration in hours, Minutes and Ghatis, Vigatis of the Tithi etc. for every day starting from the 1st day of the year. In the beginning of the month the name of the year, month, Saka, Kalyadyabda, Hijari etc. are furnished. Sun-rise, sun-set times of the day. English date, dates as per karana salivahana saka planets transitting that day are also furnished. Lunar day, week-day star, yoga and karana are furnished in order. A yana and Ritu are furnished by the side of dates of the saka while English month and year are furnished by the side of English data. Starting and ending times of lunar day and stars are furnished first in ghatis and then in hours in English figures. In some cases week day are written and then Tithi in ghatis and hours are exhibited. A day is considered from the sun rise to the sun rise on the next day and so the figures belong to the lunar day only. Then yoga and Karana are furnished in ghatis, Amrita Kala and Varjya Kala are furnished in hours while some furnish the same in ghatis. The above items are furnished with the 1st letter of the word.

For example: Sun-rise is indicated as sun and Ravi as Ra etc., next the Meshayana etc. ayanas; entry of a planet with reference to the star and pada, dual tithes etc, details are furnished. Festival days; auspicious rituals as per dharma sastra; moon appearance, equinoxial are furnished. The days of point and auspicious days are also indicated in the almanac.

Starting of Durmuhurtha along its Tyajya Kala is also noted in the almanac. In this order the Mohamadan months, solar months are furnished. On the top of the right side corner chart indicating the location of the planets on the 1st day of the month is furnished. In this context some use clock-wise chart while some follow anti-clockwise charts. In the middle of such chart, changes in planetary position in the middle of the month are noted.

After furnishing the almanac details of the month, the ending of the Lagnas during day and also during the night are furnished. This reduces the strain time in preparing horoscopes. In case of retrogression takes place on a day in that month, the same is also noted against such day. Some also indicate the sumuhurtas, eclipses as well as the birth days of noted personalities.

The Kalyadyabdas are useful to count the long durations belonging to the epices. At present the historical events are counted with reference to Human saka prior to the introduction at Huna Saka by the British people in our country, the time was counted with reference to salivahana saka.

“HIJARI” is a saka of Mohamadans. The ghatas in an almanac are to be counted from the sun rise of that day, certain righteous deeds like “Sandhya vandana”, Agni Hotra” etc, are to be performed at the time of the sun rise. Hence the knowledge of sun-rise is a must. The above deeds are also celebrated at the time of sun-set also certain deeds like hair-dressing etc. are prohibited to be carried out at the time of ‘Sandhya Samaya”. Important homas like ganapati homa are to be completed before sun-rise.

This is also being noted in the almanac festivals like “Sriramanavami” are furnished as per lunar days. “Amrita Kala” is good for taking medicine, duration of varjya and durmuhurta are prohibited for auspicious functions. Ayanas and sankramanas are useful for the worship of deities as well as forefathers. Lunar days etc are also needed, for auspicious function like “Gruha pravasa” (House warming) preparation of horoscopes as well as fixing up of auspicious muhurtas. Dual tithi days are generally useful to perform the rituals relating to forefathers.

Udaya lagna is that sign in which the sun is located at the time of sun-rise. The extent upto which the sun passed in that sign is called its “BHUKTI” is furnished in some almanacs while “BHOJYAM” is furnished in some other almanacs. When “BHUKTI” is deducted from the lagna we get the “Bhojyam” we can get the required lagna by adding the subsequent lagna durations to it.

CONTENTS OF ALMANAC

A number of important topics are also dealt before dealing with the actual almanac details. An extract of yearly results, various sakas, the area based on which the almanac is calculated, the systems adopted in the almanac etc, are also furnished.

Difference of Tithis during whole of the year based on the locations is also furnished under a separate title by name 'DESABHEDA'.

Correction to be applied to the tithi etc. in the almanac are furnished in a separate table by name 'DESANTARA CHAKRA". The lagnas furnished in the almanac can be converted as lagnas of other places also by duly applying the respective corrections indicated in the "Desantara Chakra. Through this table the sumuhartas and lagnas given in the almanac can be converted and the respective figures can be obtained for the remaining places also.

The duration of oblique ascension of the signs varies as per the latitudes. The various places in India lie between 8 degree latitude to 36 degree latitude. Accordingly the sidereal oblique ascension of the signs aries to pisces are furnished from 8 degrees to 36 degrees latitude at 1 degree interval. The respective lagnas of the required place can be obtained based on such table.

Tables are furnished in the beginning of the almanac indicating the various festivals following in that year. Though the same are mentioned Against the respective tilhi in the almanac it will be very clear due to the tables given in the beginning of the almanac. The writer of the almanac indicates the future of the country and the future of the state based on the planetary configuration.

The rainfall position pertaining the location of the sun in a particular star can be ascertained through kartiphala's. Through this it can be known whether the rainfall in the year in total will be very low, average, high or very high.

Eclipses their details, time of conducting the rituals to forefathers, time to take food, results to people of various birth signs due to the effect of the eclipse remedial measures procedures are also furnished. Disputes in respect of some lunardays are also dealt along with the conclusion. The sun rise and sun set times of important places are indicated.

Daily graha sphuta of the year is furnished in Degree and minutes. At the end of the almanac sign entry time of Uranus, Neptune and rahu is furnished.

Month wise varsha yogas; prices of commodities; transiting planetary effects for the people of the 12 signs along with the monthly effects annual and remedial measures for bad effects of transmitting planets are furnished.

USEFUL CONTENTS

Tables of "SUBHA MUHURTAS" are furnished in the almanac. Auspicious dates with time are furnished month wise for the various auspicious rituals ceremonies making easy for the reader to follow Defects if any also are indicated by improving such details remedial steps can be taken for them. These "Sumuhurtas" are very essential for the almanac.

Proposed Bride and Bride grooms compatibility chart along the rasi kuta chart are useful for the marriage, is furnished. Through these details it can be examined whether there is marital compatibility in between the proposed bride and bridegroom in the same context the following details are also furnished.

1. If both the proposed bride and bridegroom have same birth stars which star it acceptable so that such pair can get wedded.
2. Details of stars between which the respective proposed bride and bride - groom should not get married.
3. Which two birth stars have mutual "VEDHA" (obstruction)
4. What type of related people can marry each other.

Results of location of the nine planets in the 12 houses during transits, "AMRUTADIYOGAS"

OMENS such as results due to the fall of a lizard on the body. Omen of crow's sound results indicated due to Muhurtha Horoscope vastu, stotras towards remedial measures are also furnished in almanacs.

Births, getting puberty in evil tithi, vara and stars lead to certain doshas japa, Puja gems for the nine planets along the above doshas also are also furnished.

Sumuhurta to enter into a rented house, vara sulas for travel, dagdha Yogas, auspicious stars etc, along sumuhurta to join in a new job are also furnished.

Verification of mars dosha for marriage, seeding agricultural operations, selling and buying etc occasions are also included in the almanac.

Hora chart is also furnished. The chart consists of name of lord of the hora for every hour in all the 7 week days and the relative auspicious nature is also furnished.

A detailed table consisting various auspicious rituals along the acceptable weeks, stars, tithis, as well as lagnas is furnished. The procedure of making a “PANCHAKA RAHITA MUHURTA” also furnished.

Knowing star with the help of the 1st letter of the name (NAMANAKSHATRA PADDHATI); friendship enmity and samatwa between planets; temporary friendship enmity and samatwa (equality) between planets; Time limit of dosha at the time of birth and deaths; “PAKSHINVIVECHANA” dosha due to death in specified star etc. Details are also furnished.

The details of starwise maha dasas their duration the duration of their sub – period are furnished to facilitate preparations of horoscope.,

Almanac contains “GOWRIPANCHANGA. In this, the day and the night are divided even into eight equal parts duly mentioning whether they are auspicious or inauspicious. The combination of week and star indicates whether the travel is favourable or not and is mentioned under anandadi Yogas. Methods to find out the “Chandra Bala” and “Tara Bala” are also furnished. The sumuhurtas noted in the almanac are considered only when the same are suitable to the respective person.

Rahukala, gulikakala and yamaganda kala are also noted which are specically observd in certain areas. Thus though the main intention of an almanac is to furnish the tithi vara, Nakshastra, yoga and karana (Pancha angas) several important details useful to readers are also dealt with extensively.

DIFFERENCES IN ALMANACS

Various methods are adopted for the preparation of almanac. Thus there is likelihood of differences between one almanac to another almanac. In 1952, the Indian government formed a Calender Reform Committee and based on their suggestions positional astronomy

centre was established at Calcutta for the preparation of a standard almanac. The above centre is publishing central almanac called Rashtriya Panchang in all Indian languages. This almanac contains the tithi etc. along the planetary transits based on the true sun and the true moon with references to the earth's centre as found in the new observatory.

The tropical and sidereal charts were considered on Sunday the 22nd March 1855 A.D. That was a new year day. That vernal equinox is accepted as the first point of Aries (starting point) of the sidereal rasi chart. The central almanacs of the Indian government are "DRIKALMANACS" The old system almanacs were published as per the ancient arithmetical books based on "surya siddhanta", they are called "VAKYA PANCHANGA".

EPHEMERIS

The almanac is called as ephemeris in English. The planets' locations are written in tropical system in the ephemeris. Sidereal system is also adopted in some ephemeris.

Some of the famous ephemerides are Raphael ephemeris. Krishnamurthy ephemeris, Raman, Indian ephemeris Lahiri ephemerides etc.

Special logarithms tables are given in the ephemeris for connecting proportionately the planetary positions to various places.

Moon-rise, Moon-set times, aspects and phenomenon, vedic solar months, Indian season, planetary retrogressions, planetary locations, combustions of planets, solstices, equinoxes and local mean times etc. are also furnished in these ephemeris. Sun-rise and sun set tables at various latitudes are also available in these ephemeris.

Conversion tables of hours and ghatis, vimsottari main and subperiods easily understandable charts along the local mean times at various countries are also furnished in these ephemeris.

TARA BALAM AND CHANDRA BALAM

TARA BALAM

Count from the Janma Nakshatra to the Nakshatra on a certain day and divide the number by 9 if divisible otherwise keep it as it is. If remainder is 2, 4, 6, 8, 9 presume that Tara Balan is there otherwise there is no Tara Balam.

If the remainder is

- | | | | |
|----|-----------------------|---|----------|
| 1. | it is Janma Nakshatra | | |
| 2. | „ Sampat Tara | - | Good |
| 3. | „ Vipat Tara | - | Not good |
| 4. | „ Kshema Tara | - | Good |
| 5. | „ Pratyok Tara | - | Not good |
| 6. | „ Sadaka Tara | - | Good |
| 7. | „ Naidhana Tara | - | Not good |
| 8. | „ Maitra Tara | - | Good |
| 9. | „ Parama Maitra Tara | - | Good |

CHANDRA BALAM

Count from the Janma Rasi to the Moon sign on a certain day. If the moon sign is 1, 3, 6, 7, 10, 11 from birth sign, chandra Balam exists.

If the Moon sign is in

1. There is dawning of fortune
2. Loss of wealth
3. Success
4. Fear
5. Sorrow
6. Freedom from disease
7. Happiness
8. untoward events
9. Sickness
10. Attainment of Cherished wishes
11. Joy
12. Expenses

AMIRDHADHI YOGAS

Nakshatras	Week Days						
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aswini	S	S	S	M	A	A	S
Bharani	P	S	S	S	S	S	S
Krittika	S	M	S	A	M	S	S
Rohini	S	A	A	S	M	M	A
Mrigasira	S	S	S	S	M	S	S
Aridra	S	S	M	S	M	S	S
Punarvasu	S	A	S	S	A	S	S
Pushya	S	S	S	S	S	M	S
Aslesha	S	S	S	S	S	M	M
Magha	M	M	S	S	A	M	A
Poorva Phalguni	S	S	S	A	S	S	S
Uttara Phalguni	A	S	A	A	M	S	M
Hasta	S	S	S	M	S	A	M
Chitra	S	P	S	S	S	S	M
Swati	S	A	S	S	A	S	S
Visaka	M	M	M	S	S	S	S
Anuradha	M	S	S	S	S	S	S
Jyesta	M	S	M	S	P	M	S
Moola	A	S	A	M	S	A	S
Poorvasadha	S	M	S	A	S	P	
Uttarasadha	A	M	P	A	S	S	S
Sravana	A	A	S	S	S	M	S
Dhanista	M	S	S	P	S	S	S
Satabisha	S	S	M	S	M	S	A
Poorva Bhadrapada	S	S	M	A	S	S	M
Uttara Bhadrapada	A	S	A	S	S	S	S
Revati	A	S	S	M	S	S	P

S - Siddha Yoga. **A** - Amrita yoga. **M** - Marana yoga. **P** - Prabalarishta yoga.

Amrita yoga and siddha yogas are auspicious Marana yoga and prabalarish yogas are inauspicious.

Amiridhadhi yogas are decided according to combination of week days and Nakshatras.

UPAGARAHAS

Divide the total duration of day and night into eight equal parts. The duration of any part of the day or night as per following chart on a specific day indicates the corresponding upagraha period.

pagrahas are related to the planets and are considered there adverse aneshas.

PLANETS

SUN

MERCURY

JUPITER

SATURN

UPAGARAHAS

KALA

ARTHAPRAHARANA

YAMAKANTA

MANDI / GULIGA

Week Days	RAHU KAL DAY TIME	GULIGA DAY TIME	YAMAKANTA in (Day Time)	MANDI (DAY)
Sunday	4.30 – 6.00	3.00 – 4.30	12.00 – 1.30	7
Monday	7.30 – 9.00	1.30 – 3.00	10.30 – 12.00	6
Tuesday	3.00 – 4.30	12.00 – 1.30	9.00 – 10.30	5
Wednesday	12.00 – 1.30	10.30 – 12.00	7.30 – 9.00	4
Thursday	1.30 – 3.00	9.00 – 10.30	6.00 – 7.30	3
Friday	10.30 – 12.00	7.30 – 9.00	3.00 – 4.30	2
Saturday	9.00 – 10.30	6.00 – 7.30	1.30 – 3.00	1

Week Days	ARDHAPRAHARANA DAY TIME	KALA	YAMAKANTA in (Night Time)	MANDI (NIGHT)
Sunday	10.30 – 12.00	6.00 – 7.30	6.00 – 7.30	3
Monday	9.00 – 10.30	3.00 – 4.30	3.00 – 4.30	2
Tuesday	7.30 – 9.00	1.30 – 3.00	1.30 – 3.00	1
Wednesday	6.00 – 7.30	12.00 – 1.30	12.00 – 1.30	7
Thursday	3.00 – 4.30	10.30 – 12.00	10.30 – 12.00	6
Friday	1.30 – 3.00	9.00 – 10.30	9.00 – 10.30	5
Saturday	12.00 – 1.30	7.30 – 9.00	7.30 – 9.00	4

The periods of Rahu Kal, Yamakanta, Artdhapraharana and Kala should be rejected for any auspicious week.

They are inauspicious and harmful to all functions. Any inauspicious rites like cremation etc. should not be performed during the period of Gulika.

GOWRI PANCHANG

The period from one sunrise to the next is divided into 16 equal parts called a gowri. The duration is one hour 30 minutes or 3 Ghatises and 45 vigathis.

Week Days	6.00 AM To 7.30 AM	7.30 AM To 9.00AM	9.00 AM To 10.30AM	10.30 AM To 12.00 N	12.00 N To 1.30 PM	1.30PM To . 3.00 PM	3.00 PM To 4.30 PM	4.30 PM To 6.00 PM
Sunday Day	U	A	R	L	D	Su	So	V
Night	D	Su	So	Vi	U	A	Ro	L
Monday Day	A	V	R	L	D	Su	So	U
Night	Su	U	V	A	R	L	D	Su
Tuesday Day	R	L	D	Su	So	U	V	A
Night	So	U	V	A	R	L	D	Su
Wednesday Day	L	D	Su	So	V	V	A	R
Night	U	A	R	L	D	Su	So	V
Thursday Day	D	Su	So	U	A	V	R	L
Night	A	R	L	D	Su	So	V	U
Friday Day	Su	So	U	V	A	R	L	D
Night	R	L	D	Su	So	V	U	A
Saturday Day	So	U	V	A	R	L	D	Su
Night	L	D	Su	So	V	U	A	R

U	=	UDYOG	(Udyog)
A	=	AMRIT	(Nector)
R	=	ROGA	(Disease)
L	=	LABRA	(Gain)
D	=	DHANA	(Wealth)
SU	=	SUGA	(Comfort)
SO	=	SORA	(Disappointment)
V	=	VISHA	(Poison)

The udyog, amrit, labha, Dhana and suga gowris are auspicious and Roga, sora, and visha gowris are inauspicious to do all deeds.

HORA

There are seven days in a week and as each of these days are believed to be ruled by individual planet from sun to Saturn. The seven planets beginning with Saturn are arranged in order of increasing angular speed. In astrology a day is considered as the time period between two consecutive sunrises. The period from one sunrise to the next is divided into 24 parts each, which is called a Hora. Moon mercury, Jupiter, venus, horas are auspicious and sun, mars, saturn horas are inauspicious.

Time	Week Days						
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6-7 AM	Sun	Moon	Mar	Mer	Jup	Ven	sat
7-8 AM	Ven	Sat	Sun	Moon	Mar	Mer	Jup
8-9 AM	Mer	Jup	Ven	Sat	Sun	Moo	Mar
9-10 AM	Moo	Mar	Mer	Jup	Ven	Sat	Sun
10-11 AM	Sat	Sun	Moon	Mar	Mer	Jup	Ven
11-12 AM	Jup	Ven	Sat	Sun	Moon	Mar	Mer
12-1 PM	Mar	Mer	Jup	Ven	Sat	Sun	Moon
1-2 PM	Sun	Moon	Mar	Mer	Jup	Ven	Sat
2-3 PM	Ven	Sat	Sun	Moon	Mar	Mer	Jup
3-4 PM	Mer	Jup	Ven	Sat	Sun	Moon	Mar
4-5 PM	Moon	Mar	Mer	Jup	Ven	Sat	Sun
5-6 PM	Sat	Sun	Moon	Mar	Mer	Jup	Ven
6-7 PM	Jup	Ven	Sat	Sun	Moon	Mar	Mer
7-8 PM	Mar	Mer	Jup	Ven	Sat	Sun	Moon
8-9 PM	Sun	Moon	Mar	Mer	Jup	Ven	Sat
9-10 PM	Ven	Sat	Sun	Moon	Mar	Mer	Jup
10-11 PM	Mer	Jup	Ven	Sat	Sun	Moon	Mar
11-12 PM	Moon	Mar	Mer	Jup	Ven	Sat	Sun
12-1AM	Sat	Sun	Moon	Mar	Mer	Jup	Ven
1-2 AM	Jup	Ven	Sat	Sun	Moon	Mar	Mer
2-3 AM	Mar	Mer	Jup	Ven	Sat	Sun	Moon
3-4 AM	Sun	Moon	Mar	Mer	Jup	Ven	Sat
4-5 AM	Ven	Sat	Sun	Moon	Mar	Mer	Jup
5-6 AM	Mer	Jup	Ven	Sat	Sun	Moon	Mar

PANCHAPAKSHI SASTRA

Every Human Being is after the pursuit of happiness in the world. Nobody intentionally accepts, sorrow and misery. As a matter of fact life consists of more suffering and grief than happiness. In this effort and path, ancient Tamil shiddas stand in the forefront who formulated a golden key to unlock the doors of the person of the super – intelligence and thus pave the way to face this everlasting bliss. When the individual tunes up his elemental vibrations in the abstract plane with those of the super intelligence he gets emancipation in the spiritual field. This is the basis of PANCHAPAKSHI. (Five Birds)

These 5 elements-vibrations act in 5 graduations of faculties for stipulated time intervals called jama consisting of 2 hours 24 minutes each (6 Gatikas) each over the 5 jamas in the day and 5 Jamas in the night, thus spread over in 24 hours. These functional; pattern vary, during waxing and warning moon cycles and also during week days. These elemental vibrations of 5 graduations function in such a way that when one elemental vibration is at the highest ebb, the other 4 function proportionally in diminishing order. Thus the last vibrate at a dormant or death stage. These 5 elemental vibrations are personified as pakshis or birds and the graduations of their faculties are named as 5 activities. The 5 birds are named as eagle (vulture), owl, crow, cock, and peacock and the activities are called eating, walking, Ruling, Sleeping and Dieng. Each bird performs these 5 activities each days and night over the week days and waxing and waning moon cycles during the 5 jamas in day and 5 jamas in night in a stipulated order. Now the features of the 5 graduations of these activities are as follows:

1. The dormant state which is completely action less and is called as dead.
2. The sleeping or numb state being the next higher grade but stay incapable to react to anything.
3. The moving or walking state which has a little force now in it than the previous one.
4. The eating state the next vibratory higher standard, wherein occurs renewal of exhausted energies life cells and hence called eating state.
5. The next activity is called ruling, which vibrates at the highest ebb surged with full energy which wins over all the other 4 vibratory gradations. It is to be noted that the above activities are stronger than the previous one in the order given. Thus the Dieing and sleeping states are very weak and unsuitable for any action, the walking state is next stronger being of medium strength. The next stronger is the eating state and stronger still and the most powerful is the ruling state. Thus the eating and ruling activities period will be suitable for all actions to consummate into success.

II THE 27 STARS AND THEIR PAKSHI

1. AISWINI	}	VULTURE
2. BARANI		
3. KRITIKA		
4. ROHINI		
5. MRIGASIRA		
6. ARUDRA	}	Owl
7. PUNARVASU		
8. PUSHYA		
9. ASLESHA		
10. MAKHA		
11. PUBBA		
12. UTTTRA	}	CROW
13. HASTHA		
14. CHITRA		
15. SWATHI		
16. VISHAKA		
17. ANURADHA	}	COCK
18. JYESTA		
19. MOOLA		
20. POORVASHADA		
21. UTHRASHADA		
22. SRVANA	}	PEACOCK
23. DHANISHTA		
24. SATHABISHA		
25. POORVABADRAPADA		
26. UTHIRABADRAPADA		
27. REVATHI		

DECIDING OF PAKSHI (BIRD) FOR EACH PERSON

1. According to the birth Nakshatra the pakshi is decided
2. In case, the birth Nakshatra of a person is not known the first syllable (letters) of his name decides the birth Nakshatra and based on that, Nakshatra bird can be decided

II FIRST LETTER SOUND – BIRD

A-AA	- A	-	Vulture
E-EE	- E	-	owl
VU-VUU	- I	-	crow
EA-EAA	- O	-	Cock
O-OO	- U	-	Peacock

I. When the Birth star of a person is sathabisha, his birth bird is peacock.

II. A person whose name is subrmanian, his first sound of the name is SU i.e 'U'
Hence the bird will be crow.

DIVISION OF TIME

The day comprises 60 ghatis each ghati consisting of 60 vighatis for each day. In the fields of Panchapakshi each bird is allotted 5 jamas of 6 ghatis for the day and night.

6.00 to 8.24	-	First Jama
8.24 to 10.48	-	second Jama
10.48 to 1.12	-	Third Jama
1.12 to 3.36	-	Fourth Jama
3.36 to 6.00	-	Fifth Jama

SUB ACTIVITIES (IN EACH JAMA OF 2 HRS., 24 MTS)

Bright Half		Dark Half	
Day	Night	Day	Night
Eat – 30	Eat – 30	Eat – 48	Eat – 32
Move – 36	Rule – 24	Death – 30	Sleep – 18
Rule – 48	Death – 36	Sleep – 12	Move – 42
Sleep – 18	Move – 30	Rule – 18	Death – 24
Death – 12	Sleep – 24	Move – 36	Rule – 18

ENEMY BIRDS

VULTURE	-	OWL
OWL	-	CROW
CROW	-	COCK
COCK	-	PEACOCK
PEACOCK	-	VULTURE

PADU PAKSHIS (Not good for important deeds)

Day	Bright half	Dark half
Sunday	Vulture	Crow
Monday	Owl	Owl
Tuesday	Vulture	Vulture
Wednesday	Owl	peacock
Thursday	Crow	Cock
Friday	Cock	Peacock
Saturday	peacock	Cock

VASTU SASTRA

Vastu is derived from the word vasamvase, which means that is the place where Gods of our human beings reside, It is possible only in Grahasthasrama where the four ashrams, namely Dharma, Artha, Kama and Moksha could be obtained. A residential house is the important instrument in making grahasthasrama complete. House should be proper, comfortable with proper ventilation. A simple beam will bring health, enthusiasm and energy. Environment at the home should encourage the professional to maintain a high profile in their respective fields. Vastu sastra facilitate us to learn the rules and regulations and also various methods of construction of houses.

STORY OF THE ORIGIN OF THE VASTU PURUSHA

Vastu purusha is the deity responsible for the strength and happiness in the site. There are various stories about the origin of Vastu Purusha. One such legend is as follows. Long ago there occurred a fight between lord Siva and Andhakasura while fighting, the perspirations of lord Siva, fell on the ground, from which a fierce, looking figure was born. All the people on earth and deities in the heaven were afraid of this giant and went to lord Brahma. After Lord Bharama's blessings the deities in the heaven threw him upside down (adhomukha). The giant who was thus thrown on the earth. That giant is recognised as Vastu purusha by human beings. Since this Vastu Purusha's physique is the residence of all deities, he is being worshipped by human beings.

Regarding the time of Birth of Vastu Purusha 'visvakarma prakasika' says, Vastu purusha was born on Saturday after full moon i.e. during new moon fortnight during bhadrapada masa in the krithika nakshatra, vyatipada, yoga, bhadra karana.

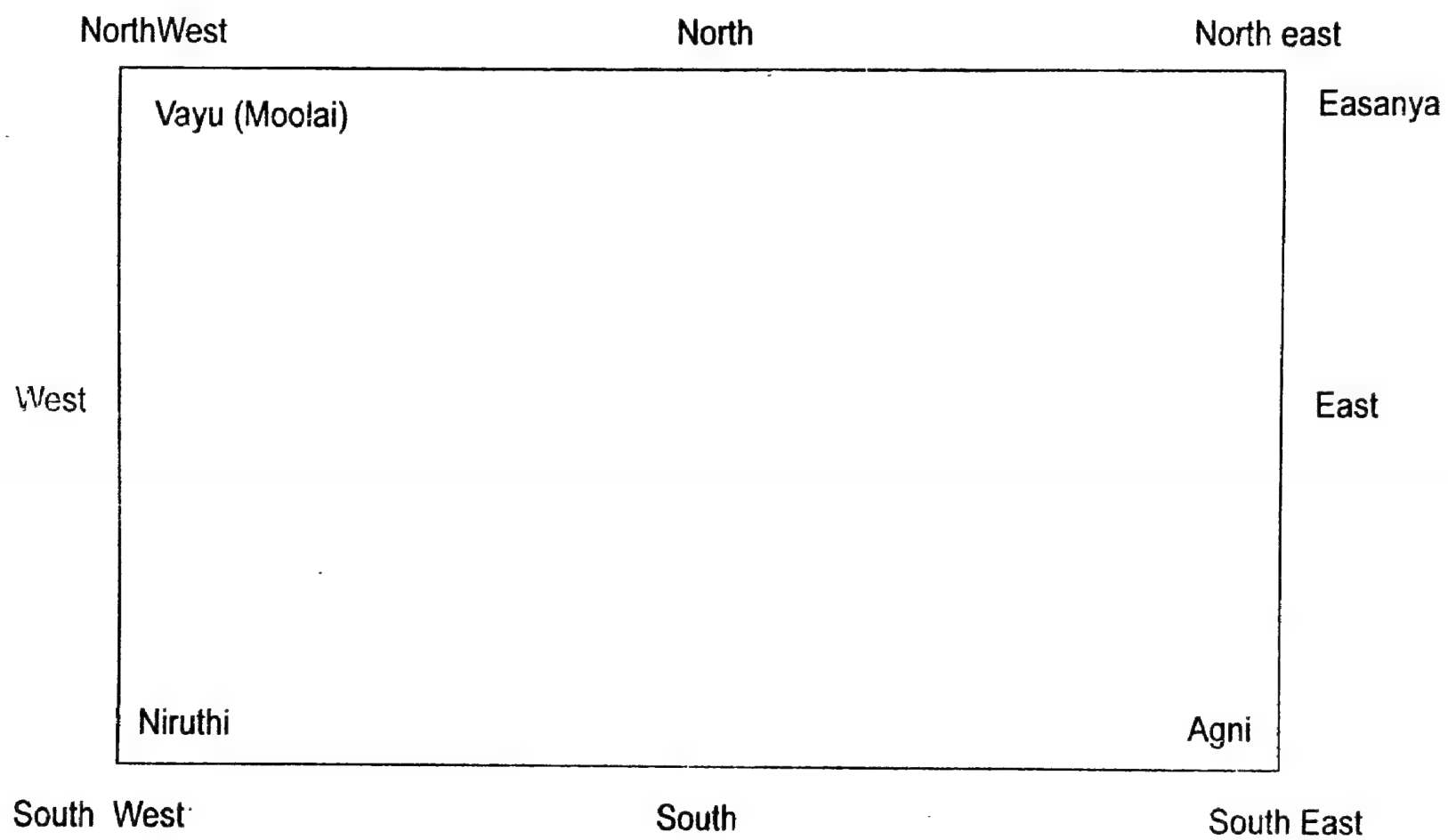
In the story aforesaid, Lord Siva created vastu purusha to enlighten the universe by killing "Andakasura" (demon of darkness) symbolic it means from darkness, vastu purusha leads us to light. The throwing of vastu purusha by Gods in the heaven, up side down face towards the ground indicates and enlighten us some important facts. Sun's rays fall throw him on earth. With the help of such sunlight the life on earth is benefited immensely.

Lord Bhrama gave a divinity to vastu purusha by placing various Gods in various rays of sun, which means every organ of vastupurusa – fall on ground . Vastu Purusha dwells on earth. This necessitates that all kinds of constructions under various parts of organs of 'vastupurusha' since vastu purusha is present all over the earth.

POSITION OF VASTU PURUSHA

We have learnt that Vastu purusha lies upside down. The vastu Purusha is known as Chara vastu purusha (perpetual, without movement) The head is towards north east the feet towards south – west the right shoulder towards south east, left shoulder towards north – east the feet towards south – west the right shoulder towards south east, left shoulder towards north – west. In the middle chest portions and arms lie

The Great Vastu purusha based on the movement of sun (rotation of earth) changes his position becoming chara vastu. He lies towards left side and feet towards the sign where sun moves. Keeping his head on 7th Rasi and moves in all four directions. The movement of vastu purusha is as per transits of sun in kanya, (Aug – sept) Tula (sept- oct) Vrichiga (oct-nov) i.e Head towards east, during Dhanush (November -December) Makara (December - January) Kumba (January - February) the head is towards south. Meena (Feb. – March) Mesa (March – Apr), Vrishba (Apr – May) the lead is towards west the beginning of constructing works, the erections of doors etc., are based on the position of chara vastu purusha. During various phases of a month based on his movement, it is enunciated in Vastu Sastra that constructions of main doors should be in correlation to the direction in which vastu purusha is lying.



Dig (Direction) - Dig (Bala) (Lords of the direction)

East	-	Indra
South east	-	Agni
South	-	Yama
South west	-	Niruthi
West	-	Varuna
North west	-	Vayu
North	-	Kubera
North east	-	Esanan

For fixing the main Doors the aspect of vasthu Purusha is taken into Account. Main doors are to be decided as per the rotations as vastu purusha. Construtions of main entrance at body part of vastu purusha and their effects as follows.

Leg side of vastu purusha	-	Bad effect to wife
Back side of vastu purusha	-	Trouble from Governement
Stomach side of vastu purusha	-	Good results
Hand side of vastu purusha	-	Death of children
Chest side of vastu purusha	-	House will be burnt
Head side of vastu purusha	-	Death of Husband

It is clear that vastu purusha position is considered important while erecting the maindoors.

Month	Direction of Main Door
Chaitra, Vaisaka	- North
Ashada, Sravana	- East
Asvayiya, Kartika	- South
Pushya, Magha	- West

TIME OF PERFORMING VASTU PUJA

Vastu Puja to be performed when the construction of New house commences, while Vastu Purusha is awake from his sleep. The following details indicate the timing of rising of Vastu Purusha.

Month	Date	Ghatiras	Hour	Minutes
Chitra	10	5	8	00
Vaisaka	21	8	9	12
Ashada	11	2	6	48
Sravana	6	21	14	24
Asvayuja	11	2	6	48
Kartika	8	10	11	30
Pushya	12	8	9	12
Magha	22	8	9	12

Vastu Purusha be awake only for 3 ghatis and 45 vigatis (1 hour 30 minutes) and do five types of activities. (1) thanthathavanam (Teething brush) (2) snanam (Bath) 3. perform puja 4. eating and 5. Thamboola dharanam (Taking betal leaves) Vastu Purusha takes 45 vighatis(18 minutes) for each action. Performaing vastu puja is very auspicious, while Vastu Purusha taking thamboolam, i.e last 18 minutes.

Performing vastu puja while vastu purusa's 5 types of action and their effets are as follows:

Thanthathavam	-	Not Good
Snanam, (Bathing)	-	fear from Governement
Performing Puja	-	Good Results
Eating	-	Penury
Taking Tamboolam	-	Good Results

Thus 36 minutes is auspicious to perform vastu puja.

AUSPICIOUS DIRECTION FOR BIRTH SIGNS

Signs	Auspious Direction	Inauspious Direction of Living Town
Aries	North	North of Town
Taurus	South	Centre of Town
Gemini	West	South of Town
Cancer	East	Centre of Town
Leo	North	South west of Town
Virgo	South	North west of Town
Libra	All Directions	East of Town
Acorpio	East	West of Town
Sagittarius	North	West of Town
Capricorn	South	South east of Town
Aquarius	west	South of Town
Pisces	East	Centre of Town

DIGGING WELL AND THEIR RESULTS

- East of the site

West of the site

North of the site

South of the site

North east of the site

North west of the site

South west of the site

South east of the site
- -

-

-

-

-

-

-
- Auspicious results

Neutral

Auspicious results

Danger from water

Good improvement

Trouble in getting progeny

Spoil Health

Spoil Name and fame

Depth of the well should according to the area of well

<u>Area</u>		<u>Depth</u>
4 feet	-	12 feet depth
5 feet	-	15 feet depth
6 feet	-	18 feet depth
7 feet	-	21 feet depth
8 feet	-	24 feet depth
9 feet	-	27 feet depth

Auspicious size of room, Hall, varanda of a house is 6, 8, 10, 11, 16, 17, 20, 21, 26, 27, 28, 29, 30, 31, 32, 33, 35, 36, 37, 39, 41, 42, 45, 52, 56, 60 feet

VARIOUS SIZE OF THE ROOM AND THEIR RESULTS

<u>Size</u>		<u>Results</u>
6 feet	-	Gain, wealthy, Gods grace
7 feet	-	penury, disease
8 feet	-	Good improvement, in life, acquisition of wealth
9 feet	-	Failure, penury, sorrow
10 feet	-	Wealth, from cattle income
11 feet	-	Success in all ventures, wealth
12 feet	-	Enmity, Decrease of wealth
13 feet	-	Penury, sorrow
14 feet	-	Sorrow, danger
15 feet	-	Not fulfilling desires, decreasing wealth
16 feet	-	Acquisition of wealth
17 feet	-	Suces, victory over enemies
18 feet	-	Destruction of House
19 feet	-	Sorrow, un happy relating to wife and children
20 feet	-	Increase of income, implementation of business
21 feet	-	Happy and success in all ventures including cattle
22 feet	-	Destruction of enemies, gaining name and fame
23 feet	-	Sorrow, due to diseases
24 feet	-	Shortening of life
25 feet	-	No blessings of God
26 feet	-	Happy, pleasure, wealthy like Indira

27 feet	-	Name and fame, promotion in job, wealthy
28 feet	-	Success, happy, increase in wealth
29 feet	-	Increase of cattle yield
30 feet	-	Acquisition of wealth, Lakshmi Kataksha
31 feet	-	Name and fame, attain yoga siddhi
32 feet	-	With God's Grace live a long life
33 feet	-	Wealthy, increase of income
34 feet	-	Separation from family, bad results
35 feet	-	Wealthy, name and fame, blessings of God
36 feet	-	Live like a king
37 feet	-	Success & Profit
38 feet	-	Sorrow due to ghost
39 feet	-	Wealthy, name and fame
40 feet	-	Trouble in life, break in profession
41 feet	-	Wealth, name and fame
42 feet	-	Pleasure, Goddess lakshmi resides
43 feet	-	Failure in all ventures
44 feet	-	Eye defect disease, blindness
45 feet	-	Birth of bad children
46 feet	-	Unfortunate misfortune, running away from home
47 feet	-	Penury
48 feet	-	Fire, accident to house trouble from enemies.
49 feet	-	Fear, unpleasant activities
50 feet	-	Wealth from cattle
51 feet	-	Litigation, disputes
52 feet	-	Improve of agricultural income
53 feet	-	Unexpected Expenses
54 feet	-	Profit
55 feet	-	Bad relationship with relatives
56 feet	-	Name and fame, getting progeny
57 feet	-	Sorrow, less children
58 feet	-	Sorrow, obstructions
59 feet	-	Dharshan of God
60 feet	-	Success in all ventures, improvement in profession

ERECTION OF MAIN DOOR

If a house constructed on North, measure the length from North – west to north and divide into 9 equal parts and the door should be fixed at proper part. The auspicious and inauspicious effects of each parts are as follows :

1st part - Lord Sun	-	Destruction of Site
2nd part - Lord Moon	-	Trouble to House owner
3rd part - Lord Mars	-	Trouble from relations
4th part - Lord Mercury	-	Auspicious results
5th part - Lord Jupiter	-	Happy
6th part - Lord Venus	-	Happy
7th part - Lord Saturn	-	Sorrow
7th part - Lord Rahu	-	Bad result
9th part - Lord Ketu	-	Fear

If a house constructed on south, measures the length from the east to south west and should be divided into 9 equal parts and the door should be fixed at proper part. The auspicious and inauspicious effects of each parts as follows :

1st part - Lord Sun	-	Loss
2nd part - Lord Moon	-	Enmity, fear
3rd part - Lord Mars	-	Discomfort
4th part - Lord Mercury	-	Wealthy
5th part - Lord Jupiter	-	Healthy
6th part - Lord Venus	-	Comfort, luxuries
7th part - Lord Saturn	-	Fear
8th part - Lord Rahu	-	Destruction
9th part - Lord Ketu	-	Very Bad results

If a house is constructed on west measures the length from south to north west and should be divided into 9 equal parts and the door should be fixed at proper part. The auspicious and inauspicious effects of each part as follows:

1st part - Lord sun	-	Enmity
2nd part - Lord Moon	-	Bad results
3rd part - Lord Mars	-	Wealthy
4th part - Mercury	-	Very good results, fortune

5th part - Lord Jupiter	-	Comfort
6th part - Lord Venus	-	Good results
7th part - Lord - Saturn	-	Good results
8th part - Lord Rahu	-	Destruction
9th part - Lord Ketu	-	Bad results

If a house is constructed on east, measures the length from east to south and should be divided into 9 equal parts and the door should be fixed at proper part. The auspicious and inauspicious effects of each parts as follows.

1st Part - Lord Sun	-	Bad results
2nd Part - Lord Moon	-	Loss
3rd Part - Lord Mars	-	Loss
4th Part - Mercury	-	Government favours
5th Part - Lord Jupiter	-	Getting progeny
6 th Part - Lord Venus	-	Comfort,
7th Part - Lord Saturn	-	Sorrow
8 th Part - Lord Rahu	-	Trobles
9th Part - Lord Ketu	-	Very bad results

The door should be 7 feet hieght and 5 feet breath (or) 7 feet height and 3 feet breaddh (or) 11 feet height and 7 feet breadth. The doors should be made from same wood, dont make the doors at various wood.

Commencing of construction of houses on, Monday, Wednesday, Thursday, Friday, are auspicious Bava, Balva, Thaitula, karsai, Koula, Badra, Karanas are good for construction of House. 2 nd, 4 th and 6th 8 th , 9 th stars counting from birth star are auspicious to start construction of house.

The following combination of week days and Nakshatras should be avoided for commencing of construction of house.

Bharani	-	Sunday	Chitta	-	Monday
Uttirashada	-	Tues day	Danishta	-	Wednesday
Jyestha	-	Thursday	Poorvashada	-	Friday
Revathi	-	Saturday			

Generally commencing of construction of house should be in sukla paksha in Pratipada, dweetiya, Dritiya, Chatturthi and Panchami thithis of Krishna paksha. Ascending signs auspicious to construction of house, and their results as follows :

Auspicious	Neutral signs	In auspicious signs
Taurus	Aries	Gemini
Leo	Cancer	Virgo
Scorpio	Libra	Sagittarius
Aquarius	Capricorn	Pisces

When the selected site is divided sixty four equal parts to nyasa of deity, Human being parts auspicious to construct house The centre portion is called Brahma stana. The four corners of Brahma sthana is called nyasa or demons. Construction of Rooms should be avoided at Demon's part.

H	U	MAN	B E I N G N Y A S A			A	H	
U	H	M	A N B E I N G N Y A S A			H	U	
M	U	Demon	D E I T Y N Y A S A			Demon	U	M
A	M	DET	BRAHMA STHNA			Deity	M	AN
N	A	TY					A	B
B	N	Demon	D E I T Y N Y A S A			Demon		E
E	H	U	M A N B E I N G N Y A S A			N	IN	
H	U M	A N	BEING	N Y A S A				G

Graha pravesa – to enter newly constructed house,

Auspicious thithis – panchami sapthami

Dasami Ekadasi, Tryodasi

Auspicious Nakshatras – Rohini, Mrigasira, Punarvasu, Pusya, Uttirashada, Hasta, Anuradha, Uttrashada, Sravana, Sathabisha, Uttirabhdrapada and Revathi.

Auspicious ascending signs: Taurus, Gemini, Leo, Virgo, Scorpio, Sagittarius, Acquarious, Pisces.

LAGNA SUDDHI: 8th and 12th houses of ascending sign of graha pravesa should be vacant. Ashada, Bharapada Margasira, Phalguni months should be avoided to enter into newly build house.

Jupiter and venus should not be combust.

MODEL QUESTIONS

5 Mark Questions

1. What are the names of the Rashis and how many are there in a Horoscope.
2. What are the Nakshatras? Name them in their order.
3. Mention the signs of ownership, Moola-trikona and exaltation of planets.
4. What is the Solar System? What are the planets in the Solar System?
5. What is the Panchang?
6. What are Ayanas?
7. What are Ritus?
8. What are months? Name them in their order of occurrence.
9. What are two parts of a month?
10. What do you mean by "Thithi" and how are they calculated?
11. What are Karanas? How many Karanas are there; name them
12. What are Yogas?
13. What are the different kinds of Time?
14. What is an Ephemeris?
15. What do you know about "ASPECT" of planets and define the aspect of each planet
16. Which planet rule which group of Nakshatras?
17. what is basic assumption in Vimshottari dasa? where, in this order, one begins?
18. what is transit?
19. What is Sadhe-sati?
20. What are upagrahas? write short notes on any two upagrahas.
21. What are the metals and gems represented by planets?
22. What is Panchanga? and how is it calculated?
23. According to Vastu Sastra, in which direction main doors should be created?
24. Describe the Panchapakshi Shastra? How many Pakshis are involved in this shastra?
25. What are Brahma Muhurtha abijit Muhurtha?
26. Explain the transit of Guru and shani?
27. Describe the Eclipse and how does it occur? and How many kinds of eclipses are there and what are they?
28. How are the signs classified?
29. Show how the constellations are distributed into twelve signs?

15 Mark Questions

1. Describe the Nature and significance of rashis?
2. Describe the nature and significance of planets?
3. Describe the characteristics of any ten Nakshatras?
4. Explain the Nature and significance of Thithis?
5. Explain the Nature and significance of Yogas?
6. Explain the Nature and significance of Karanas?
7. What are the ways in which Astrology can be useful and helpful. Illustrate your answer.
8. What is Jyothish shastra? Briefly describe its origin, development and the rationale behind it?
9. Describe Vastu Shastra and state its importance in house construction.
10. Describe Panchang, and how are they useful in day to day life?
11. Describe the Book of Panchang.
12. Describe the Qualities of an Astrologer.
13. Describe the compatibility of marriage.
14. Explain the method for selecting muhurtha? Give an example.

3 Mark Questions

- | | | |
|---------------------|-------------------|---------------------|
| 1. Inner Planets | 11. Ephemeris | 21. Kumbha |
| 2. Upagrahas | 12. Uttarayana | 22. Tyajya |
| 3. Amirthatri Yogas | 13. Transit | 23. abijith |
| 4. Graha Dhrishti | 14. Paksha | 24. Shadow Planets |
| 5. Ashtama shani | 15. Tara Balam | 25. outer Planets |
| 6. Sathe sati | 16. Chandra Balam | 26. Poornima |
| 7. Sathabisha | 17. Lunar Eclipse | 27. Amavasya |
| 8. Vakra | 18. Panchapakshi | 28. Nakshatra Padas |
| 9. Own house | 19. Nadi | 29. Dual signs |
| 10. Exaltation | 20. Rahukal | 30. Ghati -Vigati |

